The Millennium and Related Events

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THE MILLENNIUM AND RELATED EVENTS

BY
REV. DAVID BOSWORTH.

WITH AN INTRODUCTION
BY
REV. J. M. ORROCK.

"Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a [or, the] thousand years."—REV. 20:6, *Rev. Ver.*

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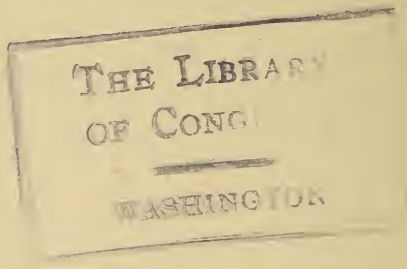

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PREFACE.

The writing and compilation of the following pages were undertaken and completed under peculiarly trying circumstances. The writer had not recovered from a frightful accident which nearly cost him his life, when his right side was affected with nervous paralysis so seriously that for months he could not write even his name without steadying his hand with the forefinger of the left hand upon it. In this difficult and painful situation—feeling that he, and his brethren "of like precious faith," had been "set for the defense of the gospel;" and especially for that phase of it which pertains to the Millennial reign—the subsequent pages were penned. Not knowing of an orthodox work extant that properly groups together the Millennial era, with the events immediately connected with its introduction and its close, he felt impelled by a sense of duty—though in much "weariness and painfulness"—to the task he has performed. There may be, and doubtless are inac-

curacies, and perhaps infelicitous expressions; but *intentional* misquotations, or misapplications of Scripture or history, there absolutely are none.

The prayerful consideration and investigation of the subject is invited; and criticism, not of the style, for I cheerfully acknowledge my imperfections, but of the positions taken—will be gladly received. That they are perfectly in accord with the Scriptures of the New Testament, I most firmly believe, and if so, the Old Testament writings, when rightly understood, will harmonize with the same.

With these thoughts and reflections, I commit the work to Him whose name is Truth; and if He has prompted the preparation of the same (as I firmly believe He has) may His blessing attend it on its mission, that it may effectually accomplish that whereunto He sent it, is the prayer of

THE AUTHOR.

Bristol, Vt., April 11, 1889.

INTRODUCTION.

Having carefully read, in manuscript, the following work, I am prepared to say that it is one which well deserves examination by the Christian public. The theme is certainly attractive. All agree that the Millennium will be a sunny height when gained, for during it Christ will reign, and the devil be bound; but just how it is to be reached is one of the greatly disputed points. Is it to be a part of the gospel age, or does it belong to "the world to come"? Which comes first—the Millennium, or the Lord in person, power and glory?

The answer here given is, *the Lord in person;* and if that be true (and we believe it is), then the Second Coming of Christ is emphatically the hope of the Church (I Thess. i:9, 10; Tit. ii:13; I John iii:2, 3) and "till he come" we must wait, work, watch and witness for Him, expecting that while the age lasts there will be—like the tares and wheat growing in the same field—the co-existence of Christianity and anti-Christianity. Read with candor what is here written, and see if there

is not the best of reasons for coming to this conclusion.

It is not to be expected that the reader will agree with the author in every idea advanced, yet in the main, his positions may be impregnable. If it be thought his interpretation of Isaiah xxxvth is too literal, let it be observed that this chapter is the concluding portion of prophecy which begins with the preceding chapter, and which has for many centuries been in the course of fulfilment. The ancient kingdom of Idumea is in the very condition there predicted; "thorns" have "come up in her palaces, nettles and brambles in the fortresses thereof;" it has become "a habitation of dragons and a court for owls;" and the xxxvth chapter is but a reversal of the scene. See especially the contrast between chapters xxxiv:13 and xxxv:7; and remember that the dividing line between the land under the curse and the land under the blessing, is the "coming of our God" in a way that he came not the first time, but in which he will come the second time. Compare chapter xxxv:4–6 with II Thess. i:6–10; Rev. xxii:12 and Heb. ix:28. If it be thought he has carried into the future state some Old Testament promises of blessing to Israel, which have either been fulfilled or forfeited (Jer.

xviii:6–10) leave them out, and you will still have enough left to bless and beautify the earth as it has never yet been adorned.

The only Millennium of blessedness distinctly named in the Word of God, lies between two resurrections: That of the "blessed and holy," and that of "the rest of the dead"—the unblest and unholy (Rev. xx:4–6), and that they are both literal, we believe is here successfully maintained. That this Millennium will be the seventh from creation, is the author's sanguine expectation; and certainly few opinions, without a direct, positive statement of Scripture to sustain them, have gained such wide currency in the Christian church as this one has done. The early Christians could only hold this opinion and yet look for the Lord in their day by following the Septuagint chronology, and by hoping that the waiting days even might be "shortened."

Though from the Hebrew chronology the exact age of the world at the present time cannot be demonstrated, yet according to the best reckoning which can be made of it, the world's weary week of labor must be very near its ending, and the seventh millenary begin soon. Should it prove to be "*the Millennium*," and be preceded by "the resur-

rection of the just" (Luke xiv:14), are we now in the enjoyment of the rest of grace (Matt. xi:28–30) which must precede that rest of glory?

I have never been able to escape the conclusion here reached that the work of redemption in the conversion of souls ends with the present age. Then the Master of the house rises up and shuts to the door (Luke xiii:24–29). Till then, the great commission to preach the gospel to all nations, holds good, and no longer (Matt. xxviii:18-20). Till then we are to "account the long suffering of the Lord" with the world, Salvation, and the delay to fulfill "the promise of His coming" to be because of His "not wishing that any should perish, but that all should come to repentance,"—a reason that is without force if *after* His coming the Jews as a nation, are to be converted, and more Gentiles "come to repentance" than do now (II Pet. iii: *Rev. Ver.*). The drag-net sweeps through the sea of the world now, but we do not read of its being cast in a second time (Matt. xiii:47-50). "Behold, *now* is the accepted time; behold, NOW is *the day of salvation*" (II Cor. vi:2); beyond is "the day of redemption" for all who are "in Christ," dead or alive (Eph. iv:30; I Cor. xv:22, 23; I

Thess. iv:16, 17), and "the day of judgment for the world."

This work is not a novel, nor will it sell like one; yet it contains many things which will seem novel to not a few Christians. The spirit it breathes is one of candor and love; and the reader is invited to take nothing upon trust but all upon trial by the Word of God. It exalts Christ, and appeals to the Scriptures; I can therefore commend it. Yes, the Millennium comes, but the Lord of the Millennium comes first; and the great practical question should be, Are we ready to meet him?

J. M. Orrock.

Brookline, Mass.

THE MILLENNIUM.

The Word of God is largely made up of sacred predictions—or history written beforehand—from Genesis to Revelation. Some of these, the most sublime, far-reaching and most glorious, or the most fearful, as affecting the destiny of the race of mankind, remain yet to be fulfilled; and are (if I rightly understand the subject) immediately connected with the theme under consideration. Prominent among these is the coming of the Son of Man, the Resurrection, the Judgment, the Restitution, and the investiture of the saints with Christ of the kingdom, and dominion under the whole heaven. These subjects will be discussed only so far as they relate to, or are intimately connected with, the Millennium.

THE MILLENNIUM.

CHAPTER I.

TESTIMONIES TO ITS CHRONOLOGICAL LOCATION.

Prof. George Bush, in his *Treatise on the Millennium*, says: "The etymological import of the word millennium denotes, as is well known, *the space of a thousand years.* The term, considered by itself, does not point to any *particular* period of that extent, but may be applied indifferently to any one of the five millenniums which have elapsed since the creation, to the sixth now verging toward its close, or to the seventh, which is yet to come. But long-established usage has given the word a *restricted* application, and where it occurs without specification it is universally understood to refer to the period mentioned by the prophet of Patmos, Rev. xx: 1–7." (*pp.* 21, 22). "Usage," says Dr. Joseph A.

Seiss, "has somewhat restricted the meaning of the word to a particular thousand years, or to a long period of time which is described in the Scriptures as a *mille anni*, or millennium."

The passage which both these writers agree, has given rise to the name, and which most directly and fully sets forth the millennium, reads thus:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, that old serpent, which is the Devil and Satan, and bound him *a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till *the thousand years* should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again until *the thousand years* were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and

of Christ, and shall reign with him *a thousand years.* And when *the thousand years* are expired, Satan shall be loosed out of his prison."

"Here, then," says Dr. Seiss, "is a very specific and important *mille anni*—a most significant χίλια ἔτη—a Millennium or Chiliad which separates itself from all other Millenniums, and is marked with the most exalted features of which the Christian Scriptures treat."

While the above extracts sufficiently define the word, I add in connection with the last clause, that wherever the Bible is read, almost all who read it enough to form any opinion at all, on hearing the Millennium mentioned, instinctively connect it with the seventh thousand years of earth's history. We admit that it is no positive proof of the chronological location of the Millennium, but it is strong presumptive proof that there is something in the Scripture statements concerning it, and especially in the passage mainly relied on, to impress the mind with such a thought. From the very commencement of the Christian era —and even among Rabbinical writers centuries before—the belief prevailed that the six creation days were emblematic of six thousand years of probation, and then would come

Messiah's day, or a thousand years of Sabbath rest. Indeed, so common was this hope that for the first two and a half centuries we might select almost any name among Christian writers, and we should find them expressing the thought with a confidence which shows it was with them not a mere speculative opinion, but an article of assured faith.

We shall not quote from writers prior to A. D., as it is not particularly apposite to our purpose. Suffice it to say, the sex-millennial duration of evil, and then the triumph of the good, may not only be found among the Jewish writings, but also in Sybilline oracles, writings of the Persian Magi, those of Plutarch, and several of the Grecian writers. Daubuz, said by Prof. Bush to be "by far the ablest of all commentators on the visions of John," speaks thus of this Ante-Millennian faith among the Jews:

"It may be observed, that as the Jewish church had no absolute rest or Sabbatism as the Millennium is, so the Holy Ghost could not derive the symbol from that economy, but was as it were, obliged to draw it from a higher fountain, or original of ideal types and events. But, however, even this original idea was known to the Jews. They had a tradition of it, and the notion was current even

before St. John wrote. He has not then treated of the Millennium as a *new thing*, but has described it in some measure by the old notions with improvements; and besides that, showed us how it is accomplished by Christ, by giving us a full account of the antecedents and consequents. Now that tradition was grounded upon the allegorical exposition of the creation of the world in six days, and the rest of God in the seventh; and that a thousand years are with God as one day. Whence it is argued, that as God created the world in six days, and rested on the seventh, so he will redeem mankind and work out their redemption in six thousand years, and procure his and their sabbatism in the seventh thousand; this rest being to be proportional to the duration of the work. By consequence, that term of *one thousand years* is to be taken in a literal sense, and must consist just of a thousand years in the common acceptation of the word, and needs no further evolution, as some of late have pretended, because it is fixed by that traditional allegory. Now that the Jews had it, must be plain from this, that we find it in St. Barnabas, who wrote before St. John many years. And indeed we give very good reasons in our Commentary to think that the notion is as old as the Deluge,

because we find it to be pretty plainly also the tradition of the Chaldean Magi, and perhaps too of the Egyptians."* *Daubuz, Perpet. Comment. on the Rev. p.* 64, 1720.

We will now look at this opinion as it lay in the mind of those who have written on the same since the beginning of the present dispensation. The epistle of BARNABAS, whether written by the "good man, full of the Holy Ghost and of faith" (Acts xi:22, 24), or not, is certainly traceable to very nearly the times of the apostles, or as Daubuz says, "many years before St. John wrote." He testifies thus:

"'And God made in six days the work of his hands, and he finished them on the seventh day, and he rested in it and he sanctified it.' Consider, my children, what that signifies; *he finished them in six days.* This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. '*And he rested the*

* Those who are curious to see these early opinions on the subject, will find a very good *resume* of the same in D. T. Taylor's *Voice of the Church on the Reign of Christ, pp.* 25–36.

seventh day;' this signifies that when his Son shall come, and shall abolish the season of the wicked one, and shall change the sun and the moon and the stars, then he shall rest gloriously in that seventh day."

PAPIAS, A. D. 116.

We learn from Eusebius, that Papias, in the preface to his books, says, he "did not follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter, what Philip, what Thomas and other disciples of the Lord said;" and among them he names the apostle John. Of the Millennium he says: "There will be a *certain thousand years after the resurrection of the dead*, when the kingdom of Christ will be established visibly on this earth." Irenæus intimates that he claimed the sanction of John for it. The learned Greswell remarks: "Papias' honesty has never been impeached; and his antiquity makes his testimony to the Millennium so much the more valuable."

JUSTIN MARTYR, A. D. 150.

"I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years

in Jerusalem, which will then be built, adorned and enlarged, as the prophets Ezekiel and Isaiah and others declare. For thus hath Isaiah spoken concerning this thousand years: 'For there shall be the new heaven and the new earth,' etc. [He quotes Isa. lxv:17-25 in full, making the 'tree' of verse 22 'the tree of life;' applies the expression, 'The day of the Lord is a thousand years' (Ps. xc:4, and II Peter iii:8), to this time, and adds]: "Moreover a certain man among us, whose name was John, being one of the apostles of Christ, in that Revelation which was shown to him, prophesied that those who believe in our Christ, should live a thousand years in Jerusalem; and after that there would be a general, and in a word, a universal resurrection of every individual person, when all should arise together to an everlasting state and a future judgment."

IRENÆUS, A. D. 183.

"In as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says, 'Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that he hath made; and God rested

upon the seventh day from all his works.' * * And then [after the reign of Antichrist] the Lord shall come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire, but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance in which kingdom the Lord declared that 'many coming from the east and from the west should sit down with Abraham, Isaac and Jacob.'" *Irenœus against Heresies, Book V., Chapters* xxviii, xxx. As Taylor well remarks, "He thus identifies the Millennium with the kingdom of God, placing both at the end of the sixth Chiliad."

TERTULLIAN, A. D. 200.

"We confess that a kingdom is promised to us upon the earth, before that in heaven, only in another state of existence; inasmuch as it will be after the resurrection, for a thousand years in the divinely built city of Jerusalem, 'let down from heaven,' which the apostle calls 'our mother from above.' * * This both Ezekiel knew, and the apostle John saw. * * * We say that this city has been provided by God for receiving the saints

on their resurrection, and refreshing them with the abundance of all spiritual good things, in recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that his servants should there triumph and rejoice, where they have been afflicted for his name's sake." *Tertullian against Marcion, Book III, Chap.* 24.

CYPRIAN, A. D. 220.

"It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for long life here below. * * * Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord, for as those things which were foretold are come to pass, so those things will follow which are yet promised, the Lord giving assurance and saying, 'When you see all these things come to pass, know that the kingdom of God is nigh at hand.' Dearest brethren, the kingdom of God has begun to be nigh at hand; reward of life, joy, eternal salvation, perpetual happiness, and possession of Paradise, lately lost, are already coming nigh while the world passes away."

"Dr. Burnet says that with the other Fathers he fixed the period of *six thousand*

years, and made the seventh Millennium—'the consummation of all.'" *Taylor's Voice of the Church, p. 73.*

LACTANTIUS, A. D. 300.

"Let the philosophers, who number thousands of ages since the beginning of the world, know that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things be transformed into that which is better. * * * Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is, six thousand years. * * * And again, since God, having finished his works, rested on the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years. * * * When he (the Son of God) shall have destroyed injustice, and executed his great judgment, and shall have restored the just to life, he shall be conversant among men a thousand years, and shall rule them with a most righteous government. * * * At the same time the Prince of devils shall be bound with chains, and shall be in custody for a thousand years

of the heavenly kingdom, lest he should attempt anything evil against the people of God. * * * When the thousand years of the kingdom, that is, seven thousand (of the world) shall draw toward a close, Satan shall be loosed again. * * * At the same time shall be that second and public resurrection of all, in which the unrighteous shall be raised to everlasting punishment. * * * This is the doctrine of the holy prophets which we Christians follow." *Condensed from the Divine Institutes, Book VII.*

Lactantius is no mean witness. He brings us to the commencement of the fourth century. He was tutor to the heir of Constantine, and his eloquence and erudition gained for him the title of "The Christian Cicero." But neither the wisdom of the schools, nor the blandishments of courts, could seduce him from that faith that made him—like Joseph of Arimathea—anxiously wait for the kingdom of God, nor could they silence his burning testimony for the same.

At this point the testimony began to waver; the church was rising to the seat of power. Constantine having embraced the Christian faith, it was no longer unpopular to confess the once hated name. Her assemblies were thronged, her bishops became princes, "and,

instead of longer looking for the coming kingdom, multitudes actually supposed that the long-predicted kingdom of God was then being established, by the increased splendor, popularity and outward peace of the Church." The state of things was such that Eusebius says, it looked like "the very image of the kingdom of Christ;" and he goes on to argue that then were fulfilled the predictions that had before been applied to the restored earth. But although the truth began to be obscured, we find a strong company adhering to the same at the close of the fourth and beginning of the fifth century, by the admission of

JEROME, A. D. 390–420.

He admits the sex-millennial duration of the world, but scoffs at the doctrine of the Millennium. But while striving to bring it into disrepute he makes some important admissions. On Jer. xix:10, he says, that "he durst not condemn the (millennial) doctrine, because many ecclesiastical persons and martyrs affirm the same. And again, speaking of the Millenarian Apollinarius, he remarks: "An author whom not only the *men of his own sect*, *but most of our own people likewise*, *follow on this point* (Chiliasm) so that it is not difficult to prove what a *multitude* of persons

will be offended with me." This admission, that to his day a *great multitude* of the Church, if not a *majority*, held the doctrine of the Millennium, and to come in the seventh thousand years, is worthy of note.

Concerning the state of things at this time, the London *Quarterly Journal of Prophecy, Vol. IV, p.* 332, says: "We find that, to carry out the worship of 'the Mother of the Gods,' it became necessary to expel the orthodox from the Church. Hence, we find Jerome, Damasus, Basil, and all their friar associates, now teaching a merely spiritual heaven of eternal idleness, precisely similar to that of the mysteries of Eleusis, instead of a *regenerated universe* where men should labor for the glory of their Lord. The orthodox opposed. They declared their hope that the *Lord would return and reign.* Damasus decided that the reign of the saints had begun already. He now formally declared the Millenarians heretical. He expelled them from the Church. His courts everywhere decided against them. None were left, save those that worshiped the Virgin Queen, and desired not that Christ would return in the flesh. Buddhism and the Babylonian worship took the place of Christianity, and the old Chaldean creed became the established religion of

the people, as it had for six centuries been the secret faith of the aristocracy of Rome."

Thus it will be seen the witnesses for Millennial truth were hushed in their testimony, or banished into the wilderness to testify in sackcloth, for 1260 years. But all the persecutions of a proud and tyrannical hierarchy, or the mockings of a popular and worldly church, could not prevent the truth from flashing out at times, like the blazing up of fires again from the deadening embers of a great conflagration, when fanned by a strong wind. Thus

ANDREAS, A. D. 550–600.

Although himself advocating an entirely different system of interpretation, he is constrained to admit: "Some think that after the completion of six thousand years shall be the first resurrection from the dead, which is to be peculiar to the saints alone; who are to be raised up that they may dwell again on this earth, where they had given proofs of patience and fortitude; and that they may live here a thousand years in honor and plenty, after which will be the general resurrection."

Thus the truth lived on among those "of whom the world was not worthy; who wandered in deserts, and in mountains, and in

dens and caves of the earth" (Heb. xi:38). As truth was thus banished from the public horizon, and only saved by those ancient worthies in dens and caves of the earth so the DARK AGES were made *darker* still by this star of hope being banished from the horizon of the professed Christian world, and only shining with fitful gleams through rifts in the clouds of ignorance and error.

Dr. Thomas Burnet, a writer of eminence, who died in England in 1715, says: "I never met with a Popish doctor that held the Millennium; Baronius would have it pass for a heresy, with Papias for its author; whereas, if Irenæus may be credited, it was received from St. John, and by him from the mouth of our Saviour. It never pleased, but always gave offence to the church of Rome; because it did not suit that scheme of Christianity which they have drawn. The Apocalypse of John supposed the true Church under hardships and persecutions, but the church of Rome supposing Christ reigns already, by his vicar, the Pope, hath been in prosperity and greatness, and the commanding church in Christendom now for a long time. And the Millennium being properly a reward and a triumph for those that come out of persecution (*i. e.* the martyrs), such as have lived

always in pomp and prosperity, can pretend to no share in it, or be benefited by it. This has made the church of Rome always have an ill eye upon this doctrine, because it seemed to have an ill eye upon her; and as she grew in splendor and greatness, *she eclipsed and obscured it more and more;* so that it would have been lost out of the world, as an obsolete error, if it had not been revived by some at the Reformation." *Theory of the Earth, Vol. II, p.* 193.

The Rev. John Cox of England, remarks that, "The great chasm in the history of Chiliasm, seems to be those awful centuries of Rome's supremacy, when almost every truth was hidden." But one thing will be noticed by those who examine the subject, the sex-Millennial duration of the world, and resurrection, and judgment following, continued to be taught all along the centuries from Andreas to Joachim Abbas, A. D. 1190, and perhaps till the epoch of the Reformation. Testimonies from that period become more abundant.

LUTHER, A. D. 1530.

Albert Bengel says of him: "He believed with many others, that the duration of the world, from its commencement, would be

only 6,000 years, and hence considered its end so near, that he could see no space for any future Millennium." And this is corroborated by a passage from his *Table Talk:*

"The Gospel is preached throughout the world; the child of perdition is revealed and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on earth, and Christ may come when he may, he will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity verily being as prevalent now as they were at the times of Noah; wherefore I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the Papacy, should yet be crushed and destroyed previously, in a temporal respect too, and that particular and supernatural darkness should perhaps, be witnessed in the sun and moon, as was the case at the death of Christ, and that the gospel should, previously to the last day, be banished from all the churches, schools and pulpits, and be found only with pious heads of families, within their four

walls, as it was in the times of Elijah, and as it almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing his summons in heaven, and the angels are preparing for their journey, and because during these *six thousand years* all the great and marvelous events of which Elijah prophesied have occurred in spring and at about Easter, I trust Christ will also appear about Easter, and cause his voice and thunder to be heard in a morning tempest, and then with one stroke, confounding the heavens and the earth, in a moment of time transform the living, raise the dead, create a new heaven and earth, hold his judgment in the clouds, wholly fulfil the Scriptures, together with his last *It is finished!* This we await." *Meurer's Life of Luther, pp.* 573–4.

MELANCTHON.

He was cotemporary with Luther, and we are told that "in the British Museum is a copy of the first edition of Luther's German Bible, in two volumes;" upon the third page of the fly-leaf of the second volume of which are the following words, in the writing of Melancthon:

"THE WORDS OF THE PROPHET ELIAS:

"Six thousand years this world shall stand, and after that be burned.

"Two thousand void (or without the law.)

"Two thousand years, the law of Moses.

"Two thousand years, the day of the Messiah, but on account of our sins, which are many and great, these years that are not fulfilled shall be shortened.

"Written in the year 1557, after the birth of our Lord Jesus Christ of the Virgin Mary. Year from the creation of the world, 5519. From this number we may be assured that this aged world is not far from its end. May Jesus Christ, the Son of Almighty God, graciously preserve, govern, keep, protect it by the power of his arm.

"Written by the hand of Philip, 1557. W."

OSIANDER, A. D. 1530—1550.

He was born in Bavaria, and was one of Luther's first disciples. The Rev. E. B. Elliott says of him that he "rather curiously notices Phocas' decree, A. D. 606, as constituting a notable Papal commencing epoch;" and "also argues like Melancthon, from the tradition of Elias; observing that as not all the sixth day was employed in creation, but its evening partly taken into the Sabbath, so it might be expected that all the sixth millennium would not pass before the sabbatism;

but the Sabbath begin ere it all had run out." *Horæ Apocalypticæ, Vol. II, p.* 138.

LATIMER, A. D. 1530—1550.

Elliott says of him: "In his third sermon on the Lord's Prayer, he thus expresses himself: 'Most merciful Father, let thy kingdom come! St. Paul saith, the Lord will not come till the swerving from the faith cometh, II Thess. ii:3; *which thing is already done and past.* Anti-Christ is known throughout all the world. Wherefore the day is not far off. * * The world was ordained to endure, as all learned men affirm * * six thousand years. Now, of that number, there be past 5552 years, so that there is no more left but 448 years. Furthermore, those days shall be shortened for the elect's sake. Therefore all those excellent and learned men, whom, without doubt God hath sent into the world in these latter days to give the world warning [mark here Latimer's testimony to the universality of the impression] do gather out of Scripture that the last day cannot be far off.' Yet again, in a sermon on the second Sunday in Advent, after noticing the expected shortening of the days, he thus strongly expresses himself on the nearness of the Second Advent: 'So that peradventure, it may come in my days, old

as I am, or in my children's days.'" *Horæ Apoc. Vol. II, p.* 140.

These testimonies show how the Millennial truth lay latent in the mind of the Reformers —the 6,000 years covering the time of probation,—but so darkened by the falsehoods of Rome, or obscured by the visionary theories of the Middle Ages, that the *Sabbatism* that sometimes seems to flash out from the vista beyond (as in the case of Osiander) appeared to them like a dream—a vision of the night. But as things which appear distorted and misshapen in the dim rays of early morning, assume their natural appearance as the light rises to the zenith, so the Millennium shone out in all its relations and surroundings in the testimony of divines of the next century.

JOSEPH MEDE, A. D. 1620.

Speaking of Rev. xx:4, etc., he says: "When at first I perceived that Millennium to be a state of the Church consequent to the times of the beast, I was averse from the proper acceptation of that resurrection, taking it for a rising of the Church from a dead estate; yet afterward, more seriously considering and weighing all things, I found no ground or footing for any sense but the literal. (His biographer says: 'He tried all ways imaginable to place

the Millennium elsewhere'—than after the literal first resurrection—'and, if it were possible, to begin the thousand years at the reign of Constantine. * * But after all his striving, he was forced to yield to the light and evidence.') For first, I cannot be persuaded to forsake the proper and usual importment of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and nature of things spoken of (which will bear no other sense) do warrant it. For to do so, were to lose all footing of divine testimony, and instead of Scripture to believe mine own imaginations. * * * How can a man then in so plain and simple a narration, take a passage of so plain and ordinarily expressed words (as those about the first resurrection are) in any other sense than the usual and literal?

"Secondly, Howsoever the word resurrection by itself might seem ambiguous, yet in a sentence, composed in this manner—viz., 'of the dead,' 'those which were beheaded for the witness of Jesus,' etc., lived again when the thousand years began, but 'the rest of the dead lived not again till the thousand years were ended'—it would be a most harsh and violent interpretation to say that 'dead,' and consequently 'living again from the dead,'

should not in both cases be taken in the same meaning. For if such a speech, in ordinary construction, implies, that some of the dead lived again in the beginning of the thousand years, in that sense 'the rest' should live again at the end of the thousand years, and *e contra*, in what manner 'the rest of the dead' should live again at the end of the thousand years, in that manner those who were beheaded for Jesus lived again in the beginning of the thousand years; which living again of those some, is called 'the first resurrection.'" *Mede's Complete Works, Vol. IV, pp. 770, 71.*

The foregoing testimony, though an argument clearly setting forth the two resurrections, is equally explicit as to the Millennium, making it subsequent to the time of the beast, bounded by the two resurrections; thus pinning it down to the *seventh thousand* years. Our next is more pointed still; setting forth the ancient faith in all its pristine beauty.

JOSEPH FARMER, A. D. 1660.

He says: "I argue as followeth:—The kingdom of the Son of Man and of the saints of the Most High, in Daniel, begins when the great Judgment sits. The kingdom, in the Apocalypse, chap. xx:4; wherein the saints reign with Christ a thousand years, is the

same with the kingdom of the Son of Man and the saints of the Most High in the prophet Daniel. Therefore it also begins at the great judgment. * * * Now if it be sufficiently proved that the one thousand years begin with the day of judgment, it will appear further out of the Apocalypse, that the judgment is not consummated till they be ended; for Gog and Magog's destruction and the universal resurrection is not till then; therefore, the whole one thousand years is included in that great day of judgment. * * * The resurrection of the just in the morning of the day of judgment, or beginning of the thousand years, is called 'the first resurrection.' * * Without doubt the Greek article, twice repeated, '*this that resurrection, that first*,' hath a singular emphasis, to demonstrate some first resurrection, known and spoken of in the writings of the prophets and apostles. * * * It will be *millennium aureum* or *aureum seculum*. It will be a golden day and age indeed, for the holy city, the New Jerusalem; that city of gold and pearl, mentioned in Rev. xxi, doth contemporate and synchronize with the thousand years." *Sober Inquiry*.

As these testimonies increase in their brightness as the years go by, it will be proper to

bring a witness from the Westminster Assembly, as to the appearance and reception of the doctrine at that time.

PETER STERRY, A. D. 1653.

"The subject (which is the reign of our Saviour with his saints on the earth) is of a transcendent glory in itself, of a universal consequence to all persons and states, and of very great reasonableness for present times. Like a piece of rich coin, it hath been long buried in the earth; but of late days, digged up again, it begins to grow bright with handling, and to pass current with great numbers of saints, and learned men of great authority. As the same star at different seasons is the *evening* star, setting immediately after the sun, and then the *morning* star, shining immediately before it; so was this truth the evening star to the first coming of Christ, setting together with the glory of that day in a night of anti-christianism; and now it appears again in our own times, *as a morning star to that blessed day* of the second effusion of the Spirit, and the second appearance of our Saviour in the glory of the Father." *London Q. J. of Proph., Vol. IV. p.* 316.

THOMAS NEWTON, A. D. 1770.

He says: "That the kingdom of heaven

shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as well as of St. John; and we daily pray for the accomplishment of it in praying, 'Thy kingdom come.' But of all prophets, St. John is the only one who hath declared particularly, and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years; and the Jewish church before him, and the Christian church after him, have further believed and taught *that these thousand years will be the seventh millennary of the world.*" *Dissertations on Proph., p.* 587.

AUGUSTUS TOPLADY, A. D. 1775.

He testifies thus: "I am one of those old-fashioned people, who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead; first, of the just, and second, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval of a thousand years, Christ, I apprehend, will reign in person over the kingdom of the just." *Complete Works, p.* 447.

"The earth will become just what it was

(perhaps considerably better than it was) ere sin destroyed the harmony and broke the balance of the well-according system. The stupendous accomplishment of this predestined restoration is largely and explicitly foretold, Rev. xx, where we read that the apostate angels shall be restrained by the coercive power of God. * * * The next chapter opens with acquainting us, that prior to the actual commencement of the Millennium, a new heaven, that is, a new body of surrounding air, and a new earth, shall be prepared for the residence of Christ and his elect: 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea;' intimating this terraqueous globe and its circumambient atmosphere will be so purified by the preceding general conflagration, as to be totally changed in their qualities, and entirely divested of everything noxious, or that can cause disgust and pain." *Ibid, p.* 428.

These testimonies bring us down near the close of the eighteenth century, and fully justify the thought expressed in my opening statement, that the witnesses for God all along the ages, have largely accepted the Millennium as used in its restricted sense; chronologically pointing to the *seventh thou-*

sand years of earth's history. The witnesses might be greatly multiplied; but these are certainly sufficient to show any unprejudiced mind that the testimony of the Church for *two and a half centuries was clear and unmistakable*,—six thousand years of probation, then a Millennial *Sabbatismos*. For the two following centuries the witness was distinct, but there were discordant voices In the commencement of the *fourth* century the Church became enamored of worldly glory, by the conversion of Constantine, and her consequent accession to imperial favor. Those who were humble enough to sing,

"This is not my place of resting,"

soon found then selves under the ban of the dignitaries of the Church; their testimony became unpopular, for the multitude of those professing to be believers chose to bask in the smiles of royalty, and "enjoy the pleasures of sin for a season," rather than "suffer affliction with the people of God." Thus was the true doctrine of the Millennium obscured; for even Eusebius, the church historian of the early part of the *fourth* century, was so captivated with the exaltation of the Church under Constantine, that he applies some of the clearest Millennial Scriptures to that event

(Isa. xxxv, xlix:13–23, and liv:11–14, and various others); bringing down these grand old prophecies of the glories of Messianic times, and applying them to the mere triumphs of jarring sectaries in a world lying under the curse. Thus was the truth darkened, and the true witnesses, clothed in sackcloth, were driven into the wilderness for the next 1200 years—preparing the way for Antichrist to seat himself in the temple of God. And during this long period Millennarianism—so far as Rome was concerned—became a thing of the past. Dr. Burnet well remarks: "She always had an ill eye upon this doctrine, because it seemed to have an ill eye upon her." He also adds: "The Millennium being properly a reward and a triumph for those that came out of persecution (*i. e.* the martyrs), such as have always lived in pomp and prosperity (see Rev. xvii, whole chapter) can pretend to no share in it, or be benefited by it." Hence the evil eye. And well may she look askance; for if the Millennium is yet future, as it is the time of the reign of the Righteous King, and as his kingdom rises on the ruins of Antichrist, Rome may well dread the brightness of his coming.

But one thing will be noticed in particular: During all the ages since A. D. the sex-mil-

lennial duration of the world, before the coming of Christ and the judgment, seems to have been admitted on all hands. And indeed, the Scriptures on which the supposition is founded (Ps. xc:4, and II Pet. iii:8) are rendered meaningless in this direction, without the *seventh* thousand, or Millennial Sabbath; for if the six days of labor, in the work of Creation, typify six thousand years of probation, then the *seventh* day must typify the Millennial rest.

Accordingly, as the power of Rome began to wane, and the light of the Reformation arose, the witnesses again appear; and, casting off their sackcloth robes, their testimony is once more heard; feeble at first, but increasing in volume as the years roll on, till during the present century their testimony has risen like a trumpet blast, and "their sound has gone out into all the earth, and their words unto the ends of the world." The Millennium has again come to its apostolic meaning, and the very word suggests to the hearer the *seventh* thousand years of earth's history, necessitating an explanation if otherwise used.

CHAPTER II.

SCRIPTURAL LOCATION OF THE MILLENNIUM.

Having noticed the traditional teaching concerning the chronology of the Millennium, we now come to the inquiry, What is the teaching of Scripture concerning the same?

Dr. Seiss' remark, that the passage which has given rise to the name, and which most directly and fully sets forth the Millennium, confessedly is Rev. xx:1–7, is doubtless correct so far as the precise time is concerned; but were not the main features clearly revealed in other scriptures, I confess I should look upon it with suspicion. That it should be seen with greater clearness in the New Testament than in the Old, might be expected; but for it not to be found in the Old Testament at all, would clothe it with serious doubt; for, as Augustine says, "The New Testament lies concealed in the Old (but). the Old Testament stands revealed in the New." In the words of Nathaniel West, D. D., "Believing in the plenary verbal inspiration of

the word of God, as I do, and that the New Testament is a *fulfillment* and *expansion* of the Old, it strikes me that I ought to find the thousand years in the Old as well as in the New." That the Jews held the belief that the six Creation days typified *six thousand years* of the triumph of evil, and the seventh a thousand years of the reign of righteousness —a Millennial Sabbath—no one who has studied the question will pretend to deny.

"It is certain that the Jews interpreted days of millenniums, and reckoned millenniums by days. Thus they say: 'In the time to come, which is in the last days,—on the sixth day, which is the sixth millennium, when the Messiah comes,—for the day of the holy blessed God is a thousand years.' * * * So they call the Sabbath, or seventh day, the seventh millennium, and interpret 'the song for the Sabbath day' (Ps. xcii, title), for the seventh millennium, for one day of the holy blessed God is a thousand years." *Dr. Gill on II Pet. iii:*8.

Once more: "This solemnity (the year of release) as some conjecture, was a shadow of that everlasting Sabbath expected in the heavens. And this is supposed to be the foundation of the opinion of a learned Rabbi, who asserts that the world should continue

for six thousand years; but the seventh thousand should be the great sabbatical year; the six thousand answering to the six working days of the week, and the seventh to the Sabbath." *Lewis, Heb. Antiq. Vol. II, p.* 611.

Such extracts might be multiplied indefinitely, but these are sufficient to show the opinion held by the Jews, and on what scriptural grounds.

We now come to a Scripture which, to my mind, absolutely locates the Millennial reign at, or after the binding and incarceration of Satan and his hosts in the abyss, calling the time "many days;" using the same term Daniel does (chap. xi:34) to point out the long night of martyrdom under Papal oppression. I refer to Isa. xxiv:21–23.

"And it shall come to pass in that day, *that* the Lord shall punish the hosts of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Here we have the "host of the high ones," or "the prince of the power of the air" (Eph.

ii:2) and his minions, bound or restrained; and then after "many days" visited for final "punishment." The "reign" corresponds with Rev. xx:4–6. In Isa. xxiv, "the hosts of the high ones"—including their leader of course—are shut up in the abyss for "*many days;*" in Rev. xx, Satan is bound in the abyss *a thousand years.* In the former, the "high ones" are visited for final punishment (see Revised Version margin) at end of the "many days;" in the latter, Satan is loosed a little season, and immediately engaging in another rebellion, is seized and cast into the lake of fire. In Isaiah, the Lord's dead men arise at his coming (chap. xxvi:19, 21), but the wicked, who "will not learn righteousness," "*shall not* rise," *i. e.*, at that time (see Isa. xxvi:10–14); in Revelation, those who reign with Christ live at the commencement of *the thousand years*, but the rest of the dead live not till the *thousand years are ended.* In Isaiah, the judgments of God destroy the existing state of things so completely that "the earth reels to and fro," falling to rise no more, *i. e.*, in its present form, just prior to the glorious reign; in Revelation we have great Babylon destroyed (chap. xviii) and all the opposing evil powers—beast, false prophet, kings of the earth, etc.—cast into the lake of fire be-

fore the Millennium. These marks prove absolutely that the chronological location of the events are the same, only the measure of time in Revelation is specific—"a thousand years," while in Isaiah it is simply a "multitude of days."

Thus we have the Millennium revealed in the Old Testament as to its nature, location, and time; and it ought to silence forever those who claim that the glorious *Sabbatismos* is founded on a single passage of Scripture. These two passages seem to settle also the chronology of the Millennium as being the seventh thousand years of earth's history. Attempts, therefore, to locate it in the past—as Andreas and others have done, making it cover the gospel age; or as Eusebius seems to have done by his misapplications of Scripture, beginning it at the conversion of Constantine; or as Prof. Bush did, commencing it with the enforcing of the Theodosian code, and ending with the taking of Constantinople by the Turks—must end in wresting the Scriptures, and making "confusion worse confounded." If anything can be made plain by words, it is plain from both Isaiah and John, that the period in question begins with the resurrection of the holy dead, and ends with the resurrection of the wicked.

Those who place it in the past begin by spiritualizing "the first resurrection," and thus open the door for fancy to make anything or nothing of it, just as the exigencies of a theory may demand. From the very nature of the case, those who place the Millennium in the past must spiritualize both resurrections, and also the reign. Thus Prof. Bush says on the reign: "Was not the steadfast cleaving to the truth, the resolute maintenance of the life of godliness in their souls, and the unshrinking resistance even unto blood to the claims and usurpations of an Antichristian power, a conduct fitly characterized as at once a 'living' and 'reigning' with Christ? True, they might be put to death; they might encounter persecution, torture, and martyrdom in their most appalling forms; the fiercest malignity of the Beast and the unsparing ire of 'thrones' and potentates might wreak itself upon their heads, still they were 'more than conquerors'; the martyr's crown was the badge of their blessed kingship; and in them was illustriously fulfilled the truth of the inspired saying: 'If we *suffer*, we shall also *reign* with him.' They *reigned* in fact *in* their sufferings." *Treatise on the Millennium, pp.* 192–3.

Can it be possible that men led by the

Spirit of God can be deceived with such sophisms? As well might the criminal on the scaffold, just about to expiate his crimes with his life, be said to triumph or *reign* over the laws, because—when told he has but one minute to live—he kicks the drop from beneath his feet, and launches himself into eternity that minute before his time! The law is vindicated, and he hangs a shameful thing.

Did Christ "*reign*" on the cross, forsaken of men, disowned of God? Just so the martyrs reigned, under the axe and in the flame. But Christ's reply to the two disciples shows the fallacy of such reasoning (Mark x:35–40): "James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but

to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared." This is conclusive, to drink the bitter cup was one thing, to sit with him on his throne was quite another. The methods of reasoning away the resurrections of Rev. xx:4–6, whether by Bush, Witrius, or others, who place the Millennium in the past, are equally fallacious, and utterly subversive of every principle of Divine truth.

Deranging the order of Eschatology makes the words of Scripture revealing the same appear like Apocrypha instead of Apocalypse; like a veiling of the Divine mind, instead of an unfolding of the same. But placing the events in their proper order, the words of Revelation, both in the Old Testament and the New, describing these things, shine with a clearness and perspicuity that honor God, and enables even "the wayfaring man" to run while he reads them, and to understand them too.

CHAPTER III.

EARTH'S BAPTISM OF FIRE PRECEDING THE MILLENNIUM.

Having, as I believe, demonstrated the chronological location of the Millennium, as the seventh thousand years of earth's history, we proceed to inquire for the circumstances attending its introduction.

In II Peter, chapter iii, the apostle tells of scoffers in the last days so bold in sin that they become a *sign* of approaching judgment; and in verse 12, speaks of the people of God as "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "Some author has remarked," says Dr. Edward Hitchcock, "that, from the earliest times, there has been a loud cry of fire. We have seen that it began with the ancient Egyptians, and was continued by the Greeks. But in recent times it has waxed louder and far more distinct. The ancient notions about the existence of fire within the earth were almost entirely conject-

ural, but within the present century the matter has been put to the test of experiment. Wherever, in Europe and America, the temperature of the air, the waters, and the rocks, in deep excavations, has been ascertained, it has been found higher than the mean temperature of the climate at the surface, and the experiment has been made in hundreds of places. It is found, too, that the heat increases rapidly as we descend below that point in the earth's crust to which the sun's heat extends. The mean rate of increase has been stated by the British Association to be one degree of Fahrenheit for every *forty-five feet*. At this rate, all known rocks would be melted at the depth of about sixty miles. Shall we hence conclude that all the matter of the globe below this thickness (or, rather for the sake of round numbers, below one hundred miles) is actually in a melted state? Most geologists have not seen how such a conclusion is to be avoided. And yet this would leave only about one eight-hundredth part of the earth's diameter, and about one-fourteenth of its contents, or bulk, in a solid state. How easy, then, should God give permission, for this vast internal fiery ocean to break through its envelope, and so to bury the solid crust that it should all be burnt up

and melted! It is conceivable that such a result might take place even by natural operations. And certainly it would be easy for a special divine agency to accomplish it." *Time of the End, pp.* 287–8.

The Hebrew prophets certainly continued this cry, if they did not originate it (Deut. xxxii:22), "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Moses utters these words as the mouthpiece for God; and it requires but little imagination to suppose he refers to that ocean of fire reserved in the bowels of the earth against "the day of destruction and perdition of ungodly men;" or, that the last clause refers to volcanoes, belching forth fire and flame, thus demonstrating the statement, that beneath their foundations God has kindled his angry fire.

Without further comment, I pass to notice other Scriptures. In Psalm l:3, 4, we read: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Here we have the coming of God the Judge;

the Voice that speaks creation through; the gathering of the saints together unto Him; and the declaration of his righteous judgment; but all is connected with *the dreadful tempest and the all devouring fire.*

Isaiah lxvi:14–16. "And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and *his* indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Here we have the same accompaniments as in the previous passage; but the *tempest* and the *fire* are the prominent characteristics of the awe-inspiring scene.

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast

was slain, and his body destroyed, and given to the burning flame." *Dan. vii*:9–11.

In this vision the Ancient of Days appears seated on a throne of flame; its wheels rolling in fire, a fiery stream going forth before him, like some malignant comet sweeping through the heavens, visiting destruction upon his enemies round about. And finally, we have the *fourth beast* slain, and his *body* destroyed and given to the burning flame. This beast is explained as being the *fourth kingdom* upon earth, and as ruling by divine appointment and controlling the whole earth (v. 23). The burning day is described in the most startling language, and the whole earth (symbolized by the fourth beast) is given to the burning, dissolving fire. If the objection is made, that the scene is symbolic, I would reply that the destruction is complete, and synchronizes with the *literal burning* set forth in other Scriptures, as we have seen and shall see, as we pursue the subject.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And

ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts." *Mal. iv:* 1–3.

In the foregoing we have one of the boldest figures and expressions to denote a universal conflagration, that language could frame in so few words: a day that burns like an oven. No partial burning will exhaust the figure. There is nothing like it in Scripture except the burning of the cities of the Plain (Genesis xix:28). "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

The universality is seen in the expression, "*all* the proud, and *all* that do wickedly;" and to cap the climax, and "make assurance doubly sure" that the Holy Spirit could mean nothing less than the consuming of the entire race of rebels against God, he adds: "It shall leave them neither *root* nor *branch*,"—not a father, or a son, of the God-forsaken race shall escape. And to show how effectually the destruction shall be accomplished, he continues, (v. 3), "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts." Nothing but a universal conflagration, that shall melt the surface of the

earth; and, in the language of the prophet, "consume man and beast, the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked;" (Zeph. i:3), will fill the prophetic description. The application is made sure, by the subject synchronizing with other passages which speak of the coming of the Lord, attended with the darkening tempest, and the burning flame. For, in the second verse, immediately after the consuming fire, we have the Sun of Righteousness, or the Righteous Ruler, arising, bringing the "morning without clouds" (II Sam. xxiii:4), healing the wounds that sin hath made (Isa. xxx:26), and exalting his own to "dwell on high," where "bread shall be given them, and their water [of the river of life] shall be sure," (Isa. xxxiii:16).

We now turn to the New Testament, and if we find the same truth taught there with equal positiveness (and perhaps greater perspicuity), we may well consider the point settled:

"The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore, the tares are gathered and burned in the fire; so shall it be in the

end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." *Matt. xiii:*38–43.

In this passage we have presented the extent of the field, the *kosmos*, (*i. e.*) the whole habitable world (see v. 35); the seed sown by the Son of Man, and also by the enemy, the devil, through the whole extent of the field; the division into two classes, "children of the kingdom, and children of the wicked one;" the harvest, representing the end of this age; the tares, all that do wickedly (precisely the same as in Malachi), burned in the fire; and then the righteous glorified, and possessing the kingdom under the whole heaven; (compare v. 43 with Dan. vii:27). The good seed is sown by Divine command and promise, in all the habitable globe (Matt. xxiv:14, and Mark xvi:15), and Satan follows with the tares wherever the Son of Man goes. Therefore the burning must be co-extensive with the seed-sowing and the harvest. In other words, as the tares are sown wherever men dwell, so the fire must consume all their habitation.

But if language can place anything beyond

the possibility of question, the passage we next proceed to consider will do it:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." *II Pet. iii:7–10.*

Earth's fiery baptism is here set forth in such graphic language, that nothing to my mind, not even the poet's "Dies Iræ" equals it.

> "Day of wrath, great day of burning,
> All shall melt to ashes turning,
> All foretold by seers discerning."

In the 6th verse we have the Noachian deluge referred to: "The world that then was, being overflowed with *water*, perished;" and thus the comparison is made to lie between the old world drowned with water, and the present heavens and earth awaiting the deluge of fire. The overflowing of the

kosmos with water—to carry out the comparison—necessitates the whelming of the whole habitable globe in flames. And this is provided for in verse 10, in terms more distinct than in verse 7, and more terribly awful: the atmosphere exploding with the intense heat of the conflagration, and the elements—earth, air, fire and water—fused into one indistinguishable mass of molten matter, reducing the whole to a chaos worse than the prophet saw when he exclaimed, "I beheld the earth, and lo, it was without form, and void." (Jer. iv:23). If it is objected that the deluge was only partial, (see Hirschfelder's Com. and others), and therefore the fire may not be universal; I reply, the terms used by the apostle, both in the original and every translation I have consulted, will admit of nothing less than the complete submersion of the *kosmos* in a flood of water, and the consequent baptism of "the world that now is" in an ocean of flame. Besides, the theory of a partial flood belittles the narrative as given in Genesis, and impugns the wisdom of God. Anything less than a universal flood would make many expressions in the account of it exaggerations, and the whole story a deception. We have "the foundations of the great deep broken up," or the floods in the bowels

of the earth gushing forth to the surface; "the windows of heaven opened," or the atmosphere pouring down its treasures of rain to enhance the waves below. Then the effect of the meeting of the waters from above and beneath, is stated thus: "All the high hills *that were under the whole heaven were covered;*" and lest there might be room to question the submersion of the entire globe in the watery abyss, he adds, "and the mountains were covered." This to my mind settles the question of the universality of the deluge. But what about the wisdom of spending those long years building the ark, to save from a partial flood? Could not God have called Noah to go out into some part of the earth not to be visited by the aqueous destruction, as he called Abraham to leave Mesopotamia, that he might save him from the contamination of idolatrous worship? or as he called Lot to flee to the mountains, that he might escape the destruction about to be visited on those godless cities of the Plain? It may be claimed that the ark was needed to save the animals. To this we reply, the same divine impulse that moved the beasts and birds to go so readily into the ark, would have moved them to migrate beyond the limits of the predetermined desolation. No! the theory of a

partial flood will never meet the Divine description of that awful judgment. It is but the tempter's effort to minimize the same, and thus to render the cry of "Peace and safety" more effectual, in regard to the fiery baptism about to be visited upon the entire world.

In concluding this chapter, I give an extract from Dr. Edward Hitchcock's sermon, "Destiny of the Earth." See *Time of the End, pp.* 275, 6. After quoting II Pet. iii:13, he says:

"What, now, by a fair exegesis, is taught in this passage concerning the destruction and renovation of the world? * * * In the first place, this passage is to be understood literally. It would seem as if it could hardly be necessary to present any formal proof of this position to any person of common sense, who had read the passage. But the fact is, that men of no mean reputation as commentators have maintained that the whole of it is only a vivid figurative prophecy of the destruction of Jerusalem. Others suppose the new heavens and new earth, here described, to exist before the conflagration of the world. But these new heavens and new earth are represented as the residence of the righteous, after the burning and melting of the earth, which, according to other parts of Scripture, is to take place at the end of the

world, or at the general judgment. How strange that, in order to sustain a favorite theory, able men should thus invert the order of events, so clearly described in the Bible! Still more absurd is it to attempt to fasten a figurative character upon this most simple statement of inspiration. It is indeed true, that the prophets have sometimes set forth great political and moral changes, the downfall of empires, or of distinguished men, by the destruction of the heavens and the earth, and the growing pale and darkening of the sun and moon. But in all these cases the figurative character of the description is most obvious; while in the passage from Peter its literal character is equally obvious. Take, for example, this statement: '*By the word of God the heavens were of old, and the earth, standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.*'

"I believe no one has ever doubted that the destruction of the world by water, here described, refers to Noah's deluge. Now, how absurd to admit that this is a literal description of that event, and then to maintain the

remainder of the sentence, which declares the future destruction of that same world by fire, to be figurative in the highest degree. For if this destruction means only the destruction of Jerusalem, or any other great political or moral revolution, the language is one of the boldest figures which can be framed. Who that knows anything of the laws of language, does not see the supreme absurdity of thus coupling in the same sentence, the most simple and certain literality with the strongest of all figures? What mark is given us, by which we may know where the boundary is between the literal and the metaphorical sense? From what part of the Bible, or from what uninspired author, can a parallel example be adduced? What but the strongest necessity, the most decided *exegentiâ loci*, would justify such an anomalous interpretation of any author? Nay, I do not believe *any necessity could justify it.* It would be more reasonable to infer that the passage had no meaning, or an absurd one. But surely no such necessity exists in the present case. Understood literally, the passage teaches only what is often expressed, though less fully, in many parts of Scripture; and, even though some of these other passages should be involved in a degree of obscurity,—and I am not disposed to deny

that some obscurity rests upon one or two of them,—it would be no good reason for transforming so plain a description into a highly-wrought figurative representation; especially when by no ingenuity can we thus alter more than one part of the sentence. I conclude, therefore, that, if any part of the Bible is literal, we are thus to consider this chapter of Peter."

Here then, scholarship comes to the aid of simple faith, pronouncing the passage literal, recognizing the watery cataclysm in the past, and teaching us to look for the fiery baptism in the near future. And Dr. Edward Griffin says: "I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian Church in every age, as it was also of the Jewish."

CHAPTER IV.

THE RESTITUTION PRECEDES THE MILLENNIUM.

Immediately after the organic change described in the last chapter, termed in scientific phrase earth's ecpyrosis, we have the Regenesis or Restitution: the New Heavens and the New Earth (II Pet. iii:13). This is shown by various Scriptures which we now proceed to notice; and by numerous analogies and other considerations which I shall set forth in their order.

We turn then to Acts iii:20, 21: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here we have first, the coming of Christ (verse 20); and then, in verse 21, we have the "times of restitution" specified as the time of that coming. And this agrees with the passages we were considering in the former chapter. Thus Dan. vii:9–11, describes

the Ancient of Days as sitting in the burning judgment scene, and verses 13 and 14 describe the coming of the Son of Man, to the same judgment seat, and his reception of the kingdom over all nations, that should not change, or pass away. In the 27th verse we have the saints of the Most High invested with the kingdom, conjointly with the Son of Man, immediately after the destruction of the last representative of the *fourth* beast (v. 26). The Restitution is not positively stated in this connection, but it is implied, as we shall see in examining other passages; and even in this the implication is so strong, it would seem that it must be admitted at once, by every one who has not an opposing theory to support; for the everlasting reign of the saints is always referred to a world beyond the curse. In Malachi iv, after the consuming of the whole race of the wicked, as stated in verse 1, the Sun of Righteousness is said to "arise with healing in his wings," or beams (v. 2). Now as the natural sun is the source of light and life in the present world, so the Sun of Righteousness will be the life and the glory of the world to come. After the dismal night of judgment fires, closing earth's history under the curse, He is said to be "as the light of the morning when the sun riseth,

even a morning without clouds." And the effect of that rising would be "as the tender grass springing out of the earth, by clear shining after rain" (II Sam. xxiii:4). Thus beautifully does the figure set forth the Restitution, as immediately following the deluge of fire, that destroys the world lying under the curse.

The New Testament follows the same order, and the specifications are so distinct it would hardly seem to leave room for cavil. Matt. xiii:40–43 locates the burning of the tares—or the wicked—"*in the end of this age*," or world; and following in the same order, "the righteous shine forth as the sun in the kingdom of their Father." This, according to John's arrangement, is in the morning of the Millennium; and according to Isa. xxiv:23, the glorious "reign" immediately follows the destruction of the earth as it was (see verse 20); and the period of "many days" of verse 21 covers both the reign and the time of the incarceration of Satan, and his host of "high ones" in the abyss. Matt., 13th chapter, thus specifically locates the burning in the closing hours of the present age, and the Restitution rises, like the Phœnix from its ashes, to adorn the morning of the *seventh* Millenary.

So also II Peter, 3d chapter, describes earth's

ecpyrosis as so fearful that "the world which now is," falls in chaos worse than that from which it sprang on Eden's natal morning; but Peter, as though he would quicken a faith dying under the fearful outlook, exclaims: "Nevertheless we, according to his promise, look for a new heavens and a new earth." Thus the arrangement continues the same; the six thousand years closing with the fiery chaos, and the seventh thousand opening with the new genesis, and the rising glory. On this, Bliss remarks: "As the saints, before the resurrection of 'the rest of the dead,' 'reigned with Christ a thousand years' (Rev. xx:4); it follows that during that period, the tabernacle of God is with men, when he dwells among them, which is an additional evidence that the 'restitution of all things' (Acts. iii:21), is at the commencement of the Millennium." *Brief Com. on Apocalypse, page* 370.

Speaking of the new heaven and the new earth, David N. Lord says: "The descent of the city is to take place at the commencement, manifestly from the representation that the marriage of the Lamb was come, and that his wife had prepared herself immediately after the destruction of great Babylon, chapter xix:7, 8; from the exhibition of the risen

and glorified saints as seated on thrones and reigning with Christ during the thousand years; and from the representation of the beloved city as on earth at the revolt of Gog and Magog, after the close of the thousand years." *Exp. Apoc., p.* 529.

Again, analogy requires the Restitution to be perfected, and the marriage of the Lamb (Rev. xix:1–8), to be celebrated at the end of the six thousand years. For Adam was created and united to his bride at the close of the sixth creation day, and their first day was a sinless, painless, glorious Sabbath. To carry out the analogy, the second Adam will descend from heaven with his Bride, and within the descended marital halls of heaven, will rest upon an earth made new, fairer and brighter than Eden ever saw, in the morning of the Millennial Sabbath.

Again, the seventh creation day having been kept as a rest, or Sabbath; the seventh thousand years will be observed by Christ and his bride, as the "*Sabbatismos* that remaineth for the people of God" to keep (Heb. iv:9). For "he shall rest in his love, he will joy over them with singing" (Zeph. iii:17, last clause).

We might subjoin many other considerations, all sustaining the position we have taken, but two or three must suffice.

And *first:* "The regeneration," or Restitution, is "*when* the Son of Man shall sit in the throne of his glory," and he himself teaches us that that will be "when he shall come in his glory, and all the holy angels with him." Compare Matt. xix:28 and xxv:31.

Secondly: "The creation waiteth in hope for the revealing of the sons of God," that it shall "be delivered from the bondage of corruption;" but the manifestation of the sons of God, is "when Christ, who is our life shall appear" (Rom. viii:18–23; Col. iii:4; I John iii:2); therefore we do not expect that "the whole creation" will continue for a thousand years afterward to be subject "to vanity," "groaning and travailing together in pain," as would be the case, if death in any form continued, either of animals or men.

Thirdly: As the apostate church—which has lorded it over God's heritage for 1260 years—is symbolized by a double symbol, an adulterous woman, gorgeously arrayed (Rev. xvii:3–6), and also by a city, the seat of her power (v. 18): so the bride of Christ—the true Church—is symbolized by a sun-clad woman, standing on the moon, adorned with a crown of stars (Rev. xii:1); and also by a city, the holy Jerusalem (Rev. xxi:10), where she shall reign with Him, not only a thousand

years (Rev. xx:4), but thenceforward (as Daniel says, chap. vii:18), "forever and ever." As the harlot was to be burned with fire (Rev. xvii:16), and all that pertained to her, whelmed in the angry flood (Rev. xviii:21), anterior to the Millennium: so the bride is represented as in heaven (Rev. xix:7–9), or as Paul says (I Thess. iv:17), "in the air," celebrating her nuptials, and enjoying the marriage supper with the Lamb; while the judgment is being executed on the harlot; and in the vision of the 21st chapter, she is presented descending "out of heaven from God," immediately after the enthroned One says, "Behold, I make all things new" (Rev. xxi: 5–11). This descent must be at the very beginning of *the thousand years;* for the *reign* is during that time, *not in heaven, but on earth* (Rev. xx:4; compare chap. v:10); and it is just as absolutely in Jerusalem "the golden" (Isa. xxiv:23). For the thought that Christ is coming in all his regal glory, to reign with his saints a thousand years in Jerusalem as it now is, is preposterous; and it would seem it only needs to be mentioned, for its advocates to see its absurdity, and abandon it forever.

Thus Scripture and analogy combine to show the Restitution to be anterior to, or in the very morning of the seventh thousand

years. For the *Sabbatismos*, — the rest of Christ in his love (Zeph. iii:17)—covers that period, and precludes the idea of the work of making all things new as going on during its restful hours. Every argument conspires to pin the Restitution down to the closing hours of the six thousand years: not allowing even that glorious work to interfere with His sacred Millennial Sabbath.

CHAPTER V.

THE NATURE OF THE RESTITUTION.

The term *restitution* implies something lost, or taken away. Accordingly we turn backward on earth's history, and tracing it up to her natal morning, we see her starting forth, dressed in her Easter robes, gayest of all the orbs of heaven; waking the harmony of the spheres, and causing the stars of the morning to utter their admiration in a song of ecstatic joy (Job xxxviii:7). The great Creator looked upon the lovely scene, pronouncing it "very good," and exclaiming: "My delights are with the sons of men!" (Prov. viii:31).

But anon the scene changed! An enemy appeared in disguise among these unsophisticated human children of God; they were seduced from their allegiance to the Holy One, and

> "Nature, sighing thro' all her works
> Gave signs of woe, that all was lost."

The balmy breezes, fanning the bowers of Eden, changed into the angry tempest, howling the requiem of departed glory. Now,

where the myrtle and the vine disported themselves,—

> "There pointed brambles grew,
> Entwined with horrid thorn."

And now also the beasts turn with fierce hate upon their appointed ruler. For

> "Where infant hands fierce tigers led,
> And lions with the oxen fed;
> These tyrants of the wood and plain,
> Now thirst for blood, and rend the slain."

How sad the change! The Creator had stepped upon the scene and uttered his anathema: "Cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return" (Gen. iii:17–19). And all these evils, toil and pain, want and woe, sickness and death, followed the race, till the deep toned *miserere* of our humanity reached the ears of the Highest; and He, who "so loved the world, that he gave his only begotten Son" to redeem that world lying under the curse, announced the limitation of the anathema, and added, "From thence, *there shall be no more curse*" (Rev. xxii:

3). The manner of the removal of all the effects of sin with the earth—that is, in its present form—is thus stated in Scripture: "Reserved unto fire, against the day of judgment, and perdition of ungodly men" (II Pet. iii:7). Thus the curse and all its effects being purged away, the eye of faith

> "Sees the times of restitution,
> Sees the new Creation rise."

And the prophet evidently had that blessed time in view, when speaking of the proclamation of the gospel, and the blessing connected with the proper reception of the same, he adds as the final outcome (Isa. lv:12, 13), "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off." The happy estate promised carries us beyond the losses and crosses, the mockings and rejections, the tribulation and persecution which are everywhere in the New Testament named as the Christian's appointed portion, in this present dispensation. Also the accompaniment—that is, the

rejoicing of inanimate nature—is the same attending the coming of the Lord as in other Old Testament Scriptures: see Psa. xcvi: 11–13, and xcviii:7–9. The fig tree and the myrtle (among the adornments of Paradise) are said to spring forth instead of the briar and the thorn—the production of the curse. Thus when man begins to rejoice before the Lord at his coming, the earth also

"Exults to see the thistly curse repealed."

We now proceed to a consideration of some of the Messianic prophecies, which to my mind clearly teach the state of things during that blissful period. Here is Isaiah, 35th chapter:

"The wilderness and the solitary place shall be glad and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, *and* the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as a hart, and the tongue of the dumb sing:

for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein.* No lion shall be there, nor *any* ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk *there:* and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The wilderness and the solitary place being made "glad," denotes a restoration to cheerfulness and activity; a change from gloom to glory. The same term is used by the poetic seer (Psa. xcvi and xcviii), when he calls upon the floods and seas, the hills and fields, to "rejoice together before the Lord; because he cometh to judge the world in righteousness, and the people with his truth;" plainly implying that the "creation" will cease her groaning (Rom. viii:22) and robe herself in garments of beauty, at the approaching reign of the Righteous King. And this thought is confirmed by the last clause of

verse 1, "The desert shall rejoice and blossom as the rose." Her arid wastes become redolent with beauty; and her glowing sands, or mocking mirage (Revised Ver. v. 7, margin), a pool, a springing fountain, a joy forever. "Blossoming abundantly" (v. 2) indicates perennial bloom. The flowers of that Paradise shall not wither, nor her leaves fall or decay. The "rejoicing with joy and singing" is the outcome of the joy which the beatific vision inspires in the hearts of the dwellers in that empyreal clime. "The glory of Lebanon shall be given to it," implies that the beautiful cedars of that famed mountain shall not be confined to their ancient home, but be given for adornment to the once waste places of the now fair heritage of the sons of God. Of "the excellency of Carmel," the American Encyclopædia says: "Its very name means woodland, or garden land," and it adds, "Although cultivation has ceased, enough remains in the timber, the wild olive, and the pasture, to bear out its ancient repute." Kitto says: "The mountain well deserves its Hebrew name (Carmel—country of vineyards and gardens). * * * On its summit are pines and oaks, and further down olives and laurel trees, everywhere plentifully watered. It is entirely covered with ver-

dure." Some writer has remarked: "As the mariner approaches it from the great sea westward, the view is most imposing; grand beyond description; seeming more like the enchantment of a fairy dream, than a sober reality." The fields and flowers of "Sharon" are included in the same illustration; its roses having passed into a proverb, as the emblem of Him "who is altogether lovely." And when this matchless beauty shall be given to an "inheritance incorruptible, undefiled," the prophet exclaims, "They shall see the glory of the Lord, and the excellency of our God."

That this vision and these promises of coming beauty and blessedness might have their designed effect,—to encourage the weak and the feeble; to lift up those who are bowed down under the weight of woe and discouragement that rests upon a world lying under the burden which sin has brought—he utters the exhortation or command, of verses 3 and 4. Thus making it the duty of the watchman to proclaim the coming of the Lord with a recompense of glory, for all that "look for Him," and trust in Him; and "to recompense indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." The physical effects upon the race of mankind, and especially upon the invalids of

that race, are set forth in verses 5 and 6. The eyes of the blind are opened to see the beauties of the new creation; and the ears of the deaf are unstopped to enjoy the harmony of its music. The lame man leaps like a hart, re-enacting the scene at the temple (Acts iii:8), only on a grander scale. The tongue of the dumb is loosed to sing the high praises of the Lord, as the fountains break out in the wilderness, and the streams gush forth to fertilize the desert sands. Verse 7 has been noticed in connection with v. 1. Instead of "dragons" the Revised Version gives "jackals;" and the promise is that, "where they lay shall be grass with reeds and rushes." In verses 8 and 9 we have "a highway," called "The way of holiness," or the holy way: the King's highway from the ends of the earth, up to the holy city. "That is *spiritual*," says the objector, "and is shown to be so, by being called 'The way of holiness.'" It may be a *spiritual* way, but it is not a spirit way. It must be a literal way, else the expressions, "the unclean shall not pass over it," "no lion shall be there," "no ravenous beast shall go up thereon," are wholly misleading. But the affirmative expressions, "the wayfaring men, though fools (the redemption in Christ saves even the imbecile) shall not err therein," and

"the redeemed shall walk there;" are clear as to the occupants of that way. To make it a spiritual way, of holy walk or life, would be charging God with forbidding the unclean, or wicked, to come to that holy state. It would be making Him affirm that of the fool which cannot be true, *in this world*, from the very nature of things. Therefore we conclude, that as the ancient nations had their great thoroughfares, from remote provinces to their capitals—as for example, the Appian way from Brundusium to Rome—so the great King will have a way, or ways, for the inhabitants of distant realms to come "from one new moon to another, and from one Sabbath to another to worship before the Lord" (Isa. lxvi:23).

Verse 10 confirms this conclusion. The great feasts of the Jews—Passover, Pentecost, and Tabernacles—were especial seasons of "joy and gladness" (Exod. xxiii:14–17; xxxiv: 22–24; Deut. xvi:16, 17). But sometimes sickness and death prevented attendance at these feasts, causing great sorrow and mourning; and even those who waited on the sick, and buried the dead, were unfitted to join in the general joy (Num. ix:6, 7). But, "in the *regeneration*, when the Son of Man shall sit in the throne of his glory" (Matt. xix:28), there

shall be nothing to hinder the festivities, or mar the universal gladness: for "the ransomed of the Lord shall return, and come to Zion (to those monthly, or annual feasts), with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Being crowned with joy, indicates its completeness; not a jarring note will interrupt the general harmony.

The perfection of that blessed state is further assured by the promise, that "sorrow and sighing shall flee away,"—anticipating another great voice from heaven (Rev. xxi:3, 4), saying, "God shall wipe away (literally wipe out) all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things (all that caused pain) are passed away." Thus the Millennial state is assured to be a *sinless*, consequently, a *painless*, *sorrowless*, DEATHLESS state. And its blessedness consists not merely of negations, for eternal union with God is assured,—"in whose presence is fullness of joy, and at whose right hand there are pleasures forevermore" (Psa. xvi:11). While the glowing promises recorded by the seer of Patmos (Rev. xx:1–7 and 21st and 22d chapters) are sufficient for us to rest our faith on, and to cause us to wait

with assured hope of seeing earth robed in beauty such as Eden never saw; and her inhabitants reveling in a glory such as the liveliest imagination never conceived; and her sons and daughters hymning their praises, in strains "such as earth has heard never" since "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii:7). Yet it is not necessary to rest our hope on any single prophecy, or on the accumulated predictions of any one writer of the holy Book. Of these Messianic times, Peter well says, "God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii:21). With this thought in our mind, let us turn to Isa. lxv:17–23:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old, shall be accursed. And they shall build houses and inhabit *them*, they shall plant vineyards and eat the fruit of them. They shall not build,

and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

That this is a Millennial prophecy, would hardly seem to admit of a doubt; yet so astute a reasoner as Dr. Edward Hitchcock gives it away. After urging the literality of Peter's statement of the burning of the present world, and the new heavens and new earth, succeeding in an immortal state, he thus continues: "Isaiah therefore, *may* be giving a figurative description of a glorious state of the church in this world, under the terms 'new heavens and new earth,' emblematic of those real new heavens and new earth beyond the grave, described by Peter. And hence, it seems to me, the language of the prophet should not be allowed to set aside, or modify, the plain meaning of the apostle."

His difficulty appears to be in placing the burning day and the general judgment, at the end of the thousand years instead of at the commencement, where II Pet. iii, compared with Matt. xxv:31–46, clearly places it. He also seems to be troubled with the thought that Isa. lxv recognizes births and death as accompaniments of the state therein described. And so, instead of *reviewing his theory*, he gives away the prophecy. But this were to abandon the Rock of Truth, and build on the quicksands of our own imagination. Therefore let us look at the subject, and see if the Scriptures may not be harmonized without sacrificing so important a portion of the Divine record.

"*Behold I create new heavens, and a new earth.*" The expression "*create*" seems to indicate a fashioning of the new heavens and earth out of a chaos like that from which the present earth and heavens arose, "in the beginning." No moral, or *spiritual* renovation, will meet the requirements of the case. Nothing but the hand of the great Architect himself, re-fashioning the "melted elements," and filling the "void" left by the avenging judgment fires, will match the faith expressed in II Pet. iii:13; and all the special pleading of fine spun theories has never found a "promise" to

which Peter could have referred, but the one under consideration. We conclude therefore, that as Peter predicated his faith upon this passage, Isaiah must have been prophesying of Millennial glory. This is further confirmed by the last clause of verse 1, "The former shall not be remembered, nor come into mind," (*i. e.*, to be desired; comp. Num. xi:4–6). This must refer to the earth lying under the curse, as contrasted with the new heavens and earth; or else it refers to a moral renovation, overshadowing all the efforts of the Church in the past, and so far transcending the triumphs of apostles and prophets, and holy men of old, that they should pass into forgetfulness, and be desired no more. Shame on the commentator, who could conceive such a contradictory "hypothesis." The very terms of the prophecy preclude this last idea,—as will be seen further on,—while the New Testament teachings forbid the thought, filling as they do, the "latter times" with *apostasy* and *perils* (I Tim. iv and II Tim. iii), and covering the last 1260 years with the triumphs of Antichrist, who will only be destroyed by the consuming fires attending the coming of the Holy One, leaving no place this side that coming for the fancied reign of righteousness.

"*But be ye glad and rejoice* FOREVER *in that which I create, etc.*" (v. 18), evidently pointing to the time when Jerusalem shall be called "the *throne* of the Lord" (Jer. iii:17); when the "Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. xxiv:23).

"*And the voice of weeping shall no more be heard in her, nor the voice of crying:*" the time having come when "God shall wipe away all tears" (Rev. xxi:4). Tears are the symbols of grief, sorrow, mourning, etc.; the absence of these indicates the universal joy. "*There shall be no more thence an infant of days:*" no helpless infants. Those who reach that immortal state will be perfectly fitted for the station they are to occupy. "*Nor an old man that hath not filled his days:*" "*for the child shall die an hundred years old.*" The idea seems to be, that the "infant of days" dying here shall in the resurrection be raised to that glorious home, as completely fitted for the station he is to occupy, as though he had lived an hundred years. If born *there* it would invalidate the statement; for when born, all would be *infants of days*, no matter how long they afterward lived. "*But the sinner being* (or although) *an hundred years old, shall be accursed:*" filling his days in sin here, and not "applying

his heart unto wisdom;" (Ps. xc:12) he "shall be accursed;" separated from the people of God. Such shall never reach that holy, happy land; for nothing that defileth shall enter there!

"*They shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them.*" "How sensual!" says the objector; "building and planting, eating and drinking in the immortal state." And why not? Angels have their appointed food (Ps. lxxviii:25). Adam was to "dress and keep" Eden's garden; also to "eat freely of the fruit" (Genesis ii:15, 16). And this is but a *restoration*, or bringing back of the Edenic state. "Yes; but the *working* and *building*." Some kinds of work,—and a proper amount of it—are always esteemed a pleasure. See the prudent housewife, toiling about her household duties, till almost weary of life; but her task being done, how readily she turns to her plants, or flower garden! Behold the smile lighting up her eyes, or dimpling her cheeks, as she beholds her lilies in all their gorgeous array; her heliotropes and roses giving forth their exquisite perfumes! Such toil becomes a pleasure, an ecstatic delight. May it not be so in that paradise restored? "But the building." Does not this objection impugn

the wisdom of the Almighty? Who charmed Abraham away from his country, to dwell in tents, that in "the world to come" he might enjoy a CITY which God himself should build? Heb. xi:10. And who declared he was not ashamed of those who waited for the fulfillment of the promise, and as a witness of his pleasure, assured them "he had prepared for them a *city?*" Heb. xi:15. Who also himself commanded Solomon to build *Him* an house? I Chron. xxviii:6. Perhaps the objector would prefer to have them "dwell safely in the wilderness, and sleep in the woods" (Ezek. xxxiv:25). But if I rightly understand the Bible, they will have an opportunity for both.

Verse 22 conveys the idea that there will be no coveting the fruit of others' labors, to take them away; and no such thing as being taken from them by death, or otherwise, to prevent their being enjoyed by those who had labored for them. This last thought is confirmed by the clause following: "*For as the days of a tree shall be the days of my people.*" Justin Martyr reads this, "as the days of the tree of life," etc., and this seems to have been the opinion of the immediate successors of the apostles. This being correct, it would harmonize the whole, and set the seal of the

divine approval upon the exposition of the previous verses.

Verse 23. No laboring in vain; no bringing forth for trouble; for the blessing of the Lord is upon them, "and their offspring with them." Whole families—in some instances—will be there. Praise the Lord! Verse 24 shows God ever present; prayer answered while the thought is yet in embryo, in the heart of the petitioner.

Verse 25 pictures the wolf and the lamb feeding at the same stall; the lion and the bullock in sweet accord, both satisfied with the straw from the summer threshing floor; the serpent having become so harmless, that "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den:" and then the divine assurance, "They shall not hurt, nor destroy in all my holy mountain, saith the Lord," stamps the whole scene with immortality! For where death is, there will be "sorrow and crying." But as He "who cannot lie," affirms the absence of these, and declares there shall be *nothing to* HURT; and as death does *hurt* and *destroy*, we must infer that when (Isa. lxv:17–25) is fulfilled, death must have

"left his ancient reign
And vanquished, quit the field."

In the words of the poet then let us pray:

"Haste then, and wheel away a shattered world,
Ye slow revolving seasons! we would see
(A sight to which our eyes are strangers yet),
A world that does not dread, and hate His laws,
And suffer for its crime; would learn how fair
The creature is, that God pronounces good."

—*Cowper.*

But we have only commenced to bring out the beauties and blessings of that Restitution, as taught by this evangelic seer. Take also the following:

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. * * * For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath

mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children." *Isa. liv.*

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious" (Isa. lx:13). The same adornments are here as in chapters xxxv and lxv. The "glory of Lebanon" was her cedars; and these with the other beautiful trees named, with their towering height and luxuriant foliage, shall be brought together in all their Paradisiacal loveliness, to glorify his own "*footstool*" (Comp. Isa. lxvi:1). And to show that God will do in those "TIMES OF REFRESHING" for the happiness and glory of his own, he continues, verses 17–21:

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy

light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

The figures of poetry, the beauties of nature, the versatility of language, are all exhausted in describing the grandeur of the inheritance of the redeemed. Other questions also are settled by the 21st verse, "Thy people shall be *all righteous*,"—there will be no mixed multitude there. No apostasy, no loss of their holy estate either: for "they shall inherit the land *forever*."

We now turn to the New Testament; and, although it does not go into particulars, as do the prophets; yet it explicitly indorses all their utterances on this glorious theme. Thus, to quote again:

"And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." *Acts iii:*20, 21

Christ remains interceding Priest till the time comes to fulfil these Old Testament predictions of coming bliss. So, whether Moses speaks of coming glory (Num. xiv:21); or David of the peaceful reign (Ps. lxxii:7, 8); or Isaiah of "the little child" leading the leopard and the lion (Isa. xi:6); or Jeremiah of the rise and reign of the Righteous Branch (Jer. xxiii:5); or Ezekiel of the everlasting covenant of peace (Ezek. xxxvii:26, 27); or Daniel, of the wise shining as the brightness of the firmament (Dan. xii:3); or Hosea, of the ransom from death, and redemption from the grave of the holy ones (Hos. xiii:14); or Joel, of the mountains dropping down wine, and the hills flowing with milk (Joel iii:18); or Amos, of the amazing fertility of the soil (Amos ix:13); or Obadiah, of Saviour's coming on Mount Zion and the kingdom being the Lord's (v. 21); or Micah, of the first dominion coming to the daughter of Jerusalem (Micah iv:8); or Habakkuk, of the glory of the Holy One covering the heavens, and the earth being full of his praise (Hab. iii:3); or Zephaniah, of the Lord resting in his love, and rejoicing over them with singing (Zeph. iii:17); or Zechariah, of the time when even bells of the horses should have inscribed on them "HOLINESS TO THE LORD" (Zech. xiv:20);

or Malachi, of the Sun of Righteousness arising with healing in his wings (Mal. iii:2), Peter indorses them all as applying to the times of Restitution; thus making them harbingers of Millennial rest.

Paul also adds his testimony to present "vanity" and coming glory; locating the latter at the "redemption of our body" (*i. e.*, of the saints), in the morning of the *Sabbatismos* awaiting the people of God:

"For the earnest expectation of the CREATION, waiteth for the revealing of the sons of God. For the CREATION was subjected to vanity, not of its own will, but by reason of him who subjected it in hope, because the CREATION itself also *shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.* For we know that the *whole* CREATION groaneth and travaileth in pain *with us* [*margin*] until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body" *Rom viii:*19–23, *Rev. Ver.*

Thus the whole creation, animate and inanimate, is represented as uniting in one mighty prayer for the hastening of that glorious manifestation that shall surely come. And as the Psalmist represents the mountains and hills, the woods and fields, the seas and floods, as

lifting up their hands and rejoicing together "before the Lord, for he cometh" * * * so Paul seems—under the expression "the *whole creation*"—to group together, the groaning earthquake, the bellowing thunder, the deep-toned tidal wave, the shrieking cyclone, the moanings of suffering humanity, uniting in unutterable groanings as the mighty throes, the birth-pangs of a new creation.

Turning once more to II Pet. iii we find him (v. 3) giving one of the most specific signs of coming judgment, and then after having described earth's ecpyrosis (vs. 10–12) in the most graphic terms that language could invent, he adds (v. 13), "Nevertheless we, according to his promise, look for new heavens, and a new earth wherein dwelleth righteousness." "*According to his promise.*" Unless Isa. lxv:17 gives us the promise, we search the inspired record in vain to find it. If that is the promise (of which there cannot be a reasonable doubt) then Peter *indorses the whole*, and what he omits of the description of the RESTITUTION Isaiah supplies.

"*Wherein dwelleth righteousness*," (that is, righteous persons). Now if this means anything, it must mean that none but the righteous shall ever be found in that Millennial Paradise. And this is confirmed by Isa. lx:21

—doubtless speaking of the times, as I have before noticed.

We turn then, finally, to Rev. xxi:1), "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Here we see a new heaven and a new earth, and the Revelator at once identifies them as those that Peter looked for. As that was seen rising as it were from the fiery baptism of the *first* earth and heaven, so as these come into view, John says, "The *first* heaven and the *first* earth were passed away." The present world is the first we know about in our experience, and is everywhere recognized as the first in the word of God; or, as "*the world that now is*," and the new heavens and earth as "*that which is to come*." If, as Bliss remarks, "The new heaven and the new earth are symbols of the new order of things" (*Com. on Apoc. p.* 365), we accept it; and as the thing symbolized must be greater, in sin or in righteousness, in gloom or in glory, than the symbol; so these shall be so much more resplendent than the former, that those "shall not be remembered nor come into mind" (Isa. lxv:17). The tabernacle of God is now with men, which is explained to be his dwelling with them (v. 4). This is the tearless state—

no sorrow, nor crying—synchronizing with Isa. lxv:19, and once more demonstrating the correctness of our application of that prophecy.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" vs. 5–7.

There is no symbol here, but a simple verbal statement of the great Maker of all things, of his determination to make *anew* all that sin had marred. That there might be no allegorizing, or confounding of things that differ, He adds: "These words are true and faithful." He then pledges his own character as the First and the Last for the fulfilment of the promise. And as a panacea for all *thirsting* after forbidden things, he promises "the water of life freely." The overcomer is also encouraged with the assurance that he "shall inherit these things," and be owned as God's son.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the

midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." *Rev. xxii:* 1–3.

We have here the river of the water of life: like the river that went out of Eden (Gen. iil 10) to water all the garden of God; but now the river proceeds "from the throne of God and of the Lamb." "On either side of the river" grows "the tree of life," bearing "twelve manner of fruits, and yielding her fruit every month." Thus the seer of Patmos eclipses the prophet of Tekoa, making the fruit harvest perennial, and the variety all that the Epicurean could desire. As sin brought the curse upon the old world, and with it all the evils that marred its beauty, or destroyed its peace, the promise that "there should be no more curse" is the assurance of God and of the Lamb, that evil—"like a creeping pestilence"—shall no more have a place in the fair heritage of the sons of God. And as the eye of faith takes in the grandeur of the scene; beholding the mountain tops waving their lofty pines, the trees of the garden bending with ambrosial fruit, the fields laugh-

ing in their abundance, the vales smiling with their freshness and flowers, the mountain sides mantled with perennial green; and as we listen to the songs of praise, rising from the hearts and echoing from the tongues of the dwellers in that Paradise restored, we exultingly exclaim:

"O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the Earth,
And clothe all climes with beauty. * * *

"The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence;
For there is none to covet; all are full.
The lion, and the libbard and the bear,
Graze with the fearless flocks, all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.

"All creatures worship man, and all mankind
One Lord, one Father. * * *
* * * * * *
One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy."

—*Cowper.*

CHAPTER VI.

THE INHABITANTS OF THE RENEWED EARTH.

We may not be able to name all the inhabitants of the renewed earth, nor to describe them, give their genealogy, or characteristics, so that they would be known at sight; but I trust to be able to point out some of them very clearly, from intimations given in the word of God; and also the general characteristics of all the dwellers in that long-looked for home of the blessed.

If anything is clear from the Bible, it is that *Christ sets up his kingdom at his coming.* And so it is written: "When the Son of Man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory" (Matt. xxv:31). "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. iv:1). "And I saw thrones, and they sat upon them, and judgment was given unto them; and *I saw* the souls of them that were beheaded for the witness of Jesus,

and for the word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" *Rev. xx:*4.

These testimonies are explicit as to the commencement of his reign: "at his coming;" "at his appearing and his kingdom;" they reigned "with Christ the thousand years." We notice next *the extent of his kingdom:* (Dan. vii:27) "And the kingdom and dominion and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and *all dominions* shall serve and obey him;" (Matt. xiii:38), "The *field* is the *world*"—used interchangeably with kingdom (v. 41); "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever." *Rev. xi:*15.

The extent of the kingdom then is "under the whole heaven;" "the field" (the *kosmos*, or whole habitable globe), all "the kingdoms of this world."

Those who shall be permitted to inhabit Christ's kingdom, when thus established, will

determine the character, whether mortals or immortals, mixed, or "chosen of God from the foundation of the world."

WHO THEN SHALL INHABIT IT?

We answer first *negatively:* "Know ye not that *the unrighteous shall not inherit the kingdom of God?* Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God!" (I Cor. vi:9, 10.) "Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God" (Gal. v:19–21); "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God" (Eph. v:5).

I see no way to avoid, or get around this plain testimony, except by making a distinction between *inheriting* and *inhabiting* (*i. e.*, in

the sense of possessing, or enjoying). That there is a difference in the meaning of the words, I do not pretend to deny; but as used in this place, there seems to be only a distinction of terms, and not of meaning.

Turning once more to Paul's writings, we read (I Cor. xv:50), "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." If this does not settle the question that man in a natural, or mortal state, cannot have part in the kingdom of God, I know of no terms that could settle it. Rev. Alvah Hovey, D. D., LL. D., in *Biblical Eschatology*, says, on this point: "Paul declares that 'flesh and blood cannot inherit the kingdom of God,' because, as he conceives them, and as his readers would understand their meaning, they signify mortal, corruptible bodies. It is from this point of view only that he pronounces them unable to inherit the kingdom of God. In other words, Christ meant by the expression, 'flesh and bones,' a real, material body, as distinguished from a spirit, while Paul chose the expression 'flesh and blood' to denote a frail, perishable body as distinguished from one that is imperishable."

This explanation is sustained by the last clause of the verse, "*Neither doth corruption*

inherit incorruption." As the kingdom of God is incorruptible and undefiled: so nothing corruptible, or defiled, can ever enter and enjoy it. Some way must be found to set aside this plain, positive statement of the apostle, or a mixed company of mortals and immortals will never be found in the millennial kingdom. One fact is worth a thousand theories; one plain text of Scripture is worth more than all the guesswork of commentators, or learned doctors of the law.

Passing now to answer *affirmatively*, who shall be the inheritors of that sun-bright clime, we come to Matt. xix:28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Peter is named, and from the number of thrones promised we may suppose all the faithful apostles were included. This is confirmed by Luke xii:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." From this let us learn the lesson that Christ would teach us; that it will pay when the Lord calls, to leave father, fish and fish nets, boats and all; and even the receipt of custom, to follow him. And the

Lord does not leave us to infer even this, for he tells us plainly (v. 29), "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." The disciples, therefore, having complied with the conditions, are specifically named as leading the list for the Millennial kingdom.

We turn now to Heb. xi:12–16: "Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

It certainly needs no argument to prove

that the "heavenly (like) country" which these waited for, is the new heavens and new earth in which the righteous shall dwell. And if this embraces all the children of faith, who have sprung from Abraham, as the most faithless generation had *seven thousand* faithful ones (I Kings xix:18), certainly the more than *eighty* generations since that time must furnish a number that would justify the apostle in saying "an *innumerable company*," or, "as the stars of the sky in multitude." In harmony with this is Rev. vii:9–17:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,

and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Here we have a countless multitude—not from Israel only, but—from "all nations, and kindreds, and people, and tongues;" and as the prophet hears their shouts of "salvation," listens to their praises of Him who sitteth upon the throne, and beholds their robes of dazzling whiteness, is it any wonder he should inquire, "Who are these which are arrayed in white robes, and whence came they?" And as the revealing elder took in at a glance the rugged pathway of the Church, and the fields of blood through which she must wade, under Pagan and Papal sway; how appropriate was the answer: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." As we look backward over the same pathway, and see the prophecy assuming the verities of historic

fact, in "the flame, the spoil, the captivity *many* days," how naturally our wonder and astonishment break out in the language of the poet:

"These glorious minds, how bright they shine!
Whence all their bright array?
How came they to the happy seats
Of everlasting day?
From torturing pains to endless joys
On fiery wheels they rode;
And strangely washed their garments white
In Jesus' dying blood."

We are now well on our way in search of the inheritors of the restored Paradise, the grand Millennial kingdom; having already found a company of his ancient ones "like the stars in the sky," or "like the sand upon the sea-shore," also another, representing every family, kindred and tongue—an array so grand and imposing, that the mathematical acumen of the apostle is at fault in the enumeration; and yet a mightier multitude awaits! Look at Matt. xix:14: "Jesus said, suffer *little children*, and forbid them not, to come unto me: for of such is the kingdom of heaven."

The last clause clearly indicates the character of those who shall inhabit this home of the holy; compare it with Matt. xviii:3, 4; see also Mark x:13–16. "Of such is the kingdom of heaven," or, "of God." As a little

child believes and trusts a parent who has never deceived him; so Christ teaches us we must believe God and trust him if we would inherit His kingdom. Again, the passage teaches us that "OF SUCH *is the kingdom of heaven*," that is, the whole body politic is composed, or made up of such. Not that the kingdom is organized specially for them, but mainly of them.

The chief lesson seems to be, that the children, before coming to years of accountability, are his without an if. And this is further confirmed, by Ps. cxxvii:3. "Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward." This being correct, we have found the company who shall replenish the fair heritage of God.

It is commonly estimated that one-half the human race die in childhood, or before becoming amenable to law. If these all belong to Christ (as the Scriptures I have noted seem to teach), then the peopling of the Millennial kingdom is explained, without supposing generation by natural birth to continue as in probationary time. The present population of the world is set down by the best authorities at about fourteen hundred million. One half would be 700 million; let us call it 500 million; and reckon 200 million of saved children

for each and every generation during the six thousand years. Allowing 40 years to a generation, we would have 150 generations during the ante-Millennial period. This would give us 30,000 million for that glorious kingdom from this source alone. And if these all unite in such a song of praise as did the children in the temple (Matt xxi:9, 10), surely the new earth shall be vocal with their songs, from the north to the south, from the rising to the setting sun.

We need seek no farther. The number saved from the ranks of infancy added to those "like the stars of the sky," or "the sand upon the seashore" of Heb. xi:12, and also the countless throng of Rev. vii:9, will people the continents and islands of the New Earth, and require that some of the seas should "be no more," that the bosom of old Mother Earth may be bared to make room for these returning sons and daughters of the Most High. Rachel will then "be comforted," for her children will have returned "from the land of the enemy," (compare Jer. xxxi:15, 16, with Matt. ii:16–18, and I Cor. xv:26). Then *our* little ones, torn from our embrace by death's relentless hand, shall return to gladden our hearts and bloom in the Paradise of God forever. What parent's heart but kindles with

holier emotions and throbs with a more exquisite joy, as he thinks of these buds of promise,—so rudely broken from their parental bough—being reunited, and blossoming in eternal beauty and unending joy?

Oh, day of days! O, time of joy!
Fly o'er the appointed way,
And bring the glorious Easter morn,
The pilgrim's festal day.
For glad hosannas then shall rise
From all the white-robed throng;
From crystal seas to azure skies,
The Hallelujah song!

CHAPTER VII.

THE MILLENNIAL NATIONS.

That the division of the population of the New Earth into separate nations will be recognized, is made plain by a multitude of passages. "The nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it" (Rev. xxi:24, *Rev. Ver.*). That this does not mean the several tribes of Israel spoken of as nations, walking in the light of their own glorified city, is plain from Ezek. xxxvii:22. "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The last clause of Rev. xxi:24 makes it very plain that various nations, under their appropriate rulers, are intended; for "the kings of the earth do bring their glory into it." Verse 26 confirms the same, repeating the thought in another form, "And they shall bring the glory, and the honor of the *nations* into it."

If Israel then is to be reunited with Judah, and recognized as one nation in their own land, as distinguished from other nations and lands around them, why not other nations and peoples be thus separate and distinct? Is not this thought confirmed by Isa. xix:23-25? "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." If this refers to Millennial times, then we have Egypt and Assyria, together with Israel, named as distinct nations, and serving in a covenant of peace with each other, and with the Lord.

Jehovah, through Isaiah, says (chap. lx:3), "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then, after naming Midian and Ephah, and Sheba, and various other of the ancient nations he adds, (vs. 9-12) "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their

gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted." Verses 11 and 12 clearly convey the idea that the nations who do not bow to the Lord and receive his truth, willingly and gladly acknowledging him as supreme, shall never reach that holy estate, but cease to exist as nations, and be known no more.

The same thought is expressed concerning the various nations in Messiah's times, in Isa. lxi:11, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." The idea conveyed is that the Lord will cause his righteousness to be made known before all peoples, to prepare them for the reign of the

Righteous King; and in token of their submission they will heed his command: "Kiss the Son, lest he be angry, and ye *perish from* the way, when his wrath is kindled but a little."

But Isaiah, through all his prophecy, keeps this one great thought in view, the future glorification of Judah and Israel, as one nation in their own land, with "great David's greater Son" reigning "in Mount Zion, and in Jerusalem, and before his ancients gloriously," as the great central Luminary of the New Creation; while other principalities and kingdoms, in their several spheres, add to his comparative glory, like planets around their central sun, or satellites around their respective planets in the starry firmament above.

Turn we next to the seventy-second Psalm and listen to the joyous strain:

"They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings

of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. * * * And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. * * * His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed."

Here Solomon is undoubtedly referred to in type; but it is only as a type; the language is too far reaching, too comprehensive to be confined to him. The dominion is to be as "long as the sun and moon endure;" the righteous are to flourish and peace be assured during all that glorious reign; and "he shall live," "his name (or life) shall endure forever," and "all nations shall call Him blessed;"—this can apply nowhere but to the days of Messiah, when David's prayer (v. 19) shall be answered, and "the whole earth be filled with his glory."

In passing, we notice for a moment Ps. lxxxvii:4-6, "I will make mention of Rahab and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia; this *man* was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, *that*

this *man* was born there." The thought seems clearly to be, that when the Lord makes the record of his people, he will not only write their number and their names, but also their nationalities, or where they were born. The necessity for this may not seem apparent at a glance: but God's arrangements for Israel appear to have been according to his own ideas of a perfect kingdom; as will be seen by his own words, when speaking of their restoration in Messiah's times: "I will restore thy judges as at the first, and thy counsellors as at the beginning" (Isa. i:26). Their tabernacle, temple, and ritual service, were according to God's own pattern: "Look that thou make *them* after their pattern, which was shewed thee in the mount" (Exod. xxv:40. Compare Heb. viii:5). In Israel provision was made to keep the tribes distinct, so that daughters who had an inheritance were not permitted to marry out of their own tribe (Num. xxxvi: 6–8). To this end separate genealogies of all the families and tribes were necessary. And may not the necessity be even greater for writing up the record of God's own sons and daughters for the kingdom of our Messiah?

Continuing our search for the saved nations, we come to Dan. vii:27: "And the kingdom and dominion, and the greatness of the king-

dom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him." This is the kingdom immediately succeeding Peter's burning day. But while this kingdom of the saints, or of the Most High, is represented as occupying the whole habitable globe, "under the whole heaven," a numerous company of subordinate kings, or rulers, are recognized in the following words: "And all dominions (or rulers) shall serve and obey Him."

These passages are certainly sufficient to establish the thought with which we started, viz., a retinue of kingdoms in the millennial earth, with Christ the Supreme Ruler over them all. And this will explain Rev. xix:16, where Christ is seen leading the armies of heaven, to conquest and final victory: "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

We now proceed to notice a difficulty which may lie in the way of some, namely, "If all are kings and priests, where are the subjects?" This question evidently supposes that the class or classes named in Rev. i:6, and v:7 embrace all the redeemed. This is clearly a mistake. The first applies to John and per-

haps to the churches to which he wrote; but if so, he addresses them as actively engaged in the warfare of faith, and mentions the dignity to which they shall be exalted when God (or Christ), conjointly with the saints, shall have the glory and dominion forever and ever. He addresses them, not as those redeemed without any knowledge or agency of their own, but as those actively engaged with Christ in washing their robes in the fountain which he himself had opened. (Compare Rev. vii:9–14 and xxii:14, *Rev. Ver.*) The same remarks will apply to those in chapter v:10.

It is obvious from these and other considerations that might be adduced, that the kings and priests—even in the coming kingdom—will be those specially qualified and trained for the station they are to occupy. This is confirmed by the parable of the talents (Matt. xxv:14–30), where the *rule* or *authority* is graded according to ability. See also Luke xix:12–28.

Then again, the opinion so largely obtaining, that all the saved of the Christian church are to be kings and priests unto God, is—if I read my Bible aright—certainly erroneous. Look at I Cor. iii:11–15, "For other foundation can no man lay than that is laid, which

is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The gold, silver, and precious stones, represent God's own elect, called and chosen (Lam. iv:2; Mal. iii:17), builded on the sure foundation, by the faithful servant; and it brings the "Well done" with a kingly reward. On the other hand, the wood, hay, stubble, represent the wayside, stony, and thorny-ground hearers of the gospel; which well-meaning, but misguided servants, build among the gold, silver, and precious stones; but the fiery day will test the work, burning up many a structure, builded of those fair but fragile materials. The well-meaning, but superficial workman will suffer loss; his works being burned. This loss is not the loss of his soul, for while his works perish, "he himself shall be saved." And if among the appointed builders some are so completely

stripped of all their works, that they themselves are only "saved as by fire," the reward utterly lost, what multitudes there must be among the churches, saved—if saved at all—crownless, or at least with starless crowns in the kingdom of God! For the glory of the crown of the blessed Christ, in the eternal kingdom, will be the multitude robed in white, whom he will present before the Father's throne, with exceeding joy, saying, "Behold me, and the children which thou hast given me." Does not the apostle Paul make those converts compose his "*crown of rejoicing*," who shall stand fast in the presence of our Lord Jesus Christ at his coming? I Thess. ii:19. In that sense, what multitudes there are in the professing Christian church, who will only be fitted for subjects, never attaining to the dignity of kings in the Millennial reign!

But the difficulty named entirely vanishes in the light of the Revised Version. There Rev. i:6 reads thus: "And he made us to be a kingdom, to be priests unto his God and Father;" and Rev. v:10 is like it: "And madest them to be unto our God, a kingdom and priests." According to this reading, these texts simply affirm that the kingdom of God shall be made up of these blood-bought, blood-

washed ones; all to be pure and holy, leaving other Scriptures to determine who shall be kings, counsellors, judges and rulers. The way being cleared of difficulties, raised by the former reading of these passages, it becomes easy to determine that only a small number comparatively, will occupy the places of rule or authority. According to Dan. xii: 3, "the wise"—"they that turn many to righteousness"—are those who shall be exalted, or "shine as the stars forever and ever." In the parable of the talents (Matt. xxv:14–30), and also of the pounds (Luke xix:12–24), those were appointed to posts of honor, who had proved themselves faithful to their trusts; knowing how, and being willing to use their lord's money to his profit and advantage. Also, Paul's "wise master-builder" (I Cor. iii) were those who knew how to gather the most splendid, and costly, as well as the most durable materials, to build into the temple of God; rejecting the more fragile and perishable substances, as unsuited to so divine a habitation.

This view will somewhat relieve the difficulty under which those labor who—supposing the whole Gentile Church to be cotemporary kings with Christ—are under the necessity of again supposing, that generation

will continue through eternal ages, that they may have subjects to reign over. But as the limit must sometime be reached during the cycles of those oncoming ages, when the restored earth shall be filled to overflowing, it is again suggested—"God can translate his saints to other scenes." Brethren, let us stop here. The passages we are considering say, "WE SHALL REIGN ON THE EARTH." Let us not suppose obstacles in the way, that would compel God to falsify his word. "It is easier for heaven and earth to pass away than for one word of God to fail."

This world is to be our home: God says it, and that must settle the question. This will be "the better country;" and though we may be called to visit other spheres, when resting from our journeys this will be our tarrying place. Difficulties will vanish like the mirage as we approach the same. Christ's word should settle this question of successive generations without a limit: "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children

of the resurrection" (Luke xx:34–36). Marriage is God's appointed way to "replenish the earth;" and when his limitation is reached, continuous generation must cease: and all the special pleading about "perpetual generations," or "a thousand generations," will not be worth the breath it takes to make them, beyond the time so appointed. The Levitical priesthood was to be a "perpetual priesthood," but it ended when a priest arose of Judah's line. So the "thousand generations" is doubtless a little hyperbolical, intended to emphasize the long time covered by the covenant with Israel. But that covenant ends when the "new covenant" with Israel and Judah goes into effect: and whatever time is intended to be covered by the "thousand generations" will certainly end at the same time.

These thoughts will show, that the number to be exalted to kingly honors will not be so disproportioned to the number who shall occupy the subject's place as has been sometimes imagined. And when we consider the saved children, who certainly will not be fitted for kings, at the lowest estimate we can make, there will be enough without adding the multitudes who have failed in the race for regal honors to make a hundred kingdoms equally populous with China. Adding to

these the vast number saved with works burned; and we shall have enough of the lesser nations to complete the population of the fair heritage of God without the necessity of a mixed race, of mortals and immortals, who have "never heard his fame, nor seen his glory," to complete the same by natural generation, through countless ages. Nay; God has found the better way: saving "the fruit of the womb as his (Christ's) reward,"—as pure and spotless as though sin had never entered the world,—and re-creating by a new birth, a race of immortals, fitted to supply kings, judges, and counsellors for the eternal kingdom.

Having then, ascertained the heaven-appointed inhabitants of the realms of the blessed, and seen something of their arrangement into nations, we can appreciate the words of Cowper as he saw by faith the ransomed multitude assembling from time to time, in the holy city, to worship before the King, the Lord of hosts:

> "Behold the measure of the promise filled!
> See Salem built, the labor of a God!
> Bright as a sun the sacred city shines:
> All kingdoms and all princes of the earth
> Flock to that light; the glory of all lands
> Flows into her; unbounded is her joy,
> And endless her increase. Thy rams are there,

Nebaioth and the flocks of Kedar there :
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves, pay tribute there.
Praise is in all her gates ; upon her walls,
And in her streets, and spacious courts,
Is heard salvation. Eastern Java there
Kneels with the native of the farthest west ;
And Ethiopia spreads abroad the hand,
And worships. Her report has travel'd forth
Into all lands. From ev'ry clime they come
To see thy beauty and to share thy joy,
O Sion ! an assembly such as earth
Saw never, such as heav'n stoops down to see."

CHAPTER VIII.

GOG AND MAGOG—WHO ARE THEY?

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. * * * And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." (*Rev. xx:* 1, 2, 7, 8.)

At the commencement of the thousand years Satan is taken and bound,—apparently at the same time with the beast and false prophet, who are consigned to the lake of fire, their final doom. Satan, however, is cast into the abyss—under restraint for a long, yet a limited period; then to be loosed a little season, for reasons that will be apparent as we proceed.

At his loosing he "goes out to deceive the nations which are in the four quarters of the

earth, Gog and Magog." At once the question arises, who are they? The answers have been almost as various as those who have suggested them. Whitby, Priest, and a host of others, believers in a temporal Millennium, suppose them to be children born during the *thousand years;* and not being acquainted with the devices of Satan, they are seduced by him into apostasy at his loosing, and joining in rebellion, are destroyed by the avenging judgments of God. This is inadmissible, absolutely wrong: for, starting on a false hypothesis, it necessarily reaches a wrong conclusion. Denying the personal presence of Christ during the Millennium, it deranges the whole order and plan of God: placing the burning day (II Pet. iii:10), the judgment of the nations (Matt.xxv:31), the Restitution (Acts iii:20–21; Matt. xix:28) all at the close of the thousand years, whereas the Scriptures above referred to, place them all at the coming of Christ and commencement of that golden age. This theory denies the literality of "the first resurrection," at the beginning of the thousand years (Rev. xx:4–6), although it is expressed by the same words used in other Scriptures to denote a literal rising up of dead persons from their graves. The literal sense of the passage is so clearly demanded,

by its construction, and by its connection, that Prof. Moses Stuart says: "The exigencies of the passage are apparently such as absolutely to demand this (the sense of a bodily resurrection); at least a great portion of recent commentators have judged them to be such. Indeed, if this be not a position in the interpretation of Scripture which is fully and fairly made out by philology, I should confess myself at a loss to designate one which is, from among the many difficult passages of Scripture" *Com. on the Apoc., Vol. II, p.* 476.

Prof. Bush thinks he finds the Gog and Magog armies among the Scythians, Tartars, and Turks, sweeping down upon Eastern Christendom, A. D. 1000 to A. D. 1452, when Constantinople fell, blotting out the light of Christianity from the firmament of the Oriental world. He traces a fancied resemblance to these Apocalyptic names among the leaders and tribes, who swarmed from their native fastnesses in Central and Northern Asia, during the eleventh to the thirteenth centuries inclusive. In order to this, he places the Millennium between the *third* and *thirteenth* centuries A. D. But in doing it he deranges the analogy of creation week, which was considered so strong as to command the assent of

almost the whole Church for the first three centuries; and also of a multitude of the most deeply pious ones in all the ages since. He loses his figurative Satan *two hundred* years before his own dates for the closing of the Millennial period. (*Treatise on the Mil., p.* 189); whereas the Scriptures say that the devil will be loosed when they "are *expired;*" (*Com. Ver.*), "*finished,*" (*Rev. Ver.*), *i. e.*, completed. His arrangement also necessitates a denial of the literality of "the first resurrection," thereby violating the plainest laws of criticism and philology. He makes the reign of the saints to synchronize with their sufferings in the dungeon, on the scaffold, and in the flames (p. 138). Having denied the literality of "the *first* resurrection," he is too good a scholar to contradict himself by making the *second* literal: so he makes the death mystical, and then denies the resurrection of the subjects of such death altogether. (pp. 142–3): "No ray of the light of life beamed on the darkness of their Millennial night. They were in a state of moral dormancy and deliquium, from which it is the scope of this passage to assure us that they should not be awakened so as to *live* during the lapse of that protracted period. * * * As to what happened to them after that period, nothing is

expressly said; but in conformity to the usage just illustrated, the inference is that they *never* lived in the sense in which *living* is predicated of the 'souls' of the martyrs."

Into such absurdities does error lead its votaries! proving the truth of the poet's aphorism about order, only applying to prophecy what he applies to the natural world:

> "From Nature's chain whatever link you strike,
> Tenth or ten thousandth, breaks the chain alike."

No, Prof. Bush, this will never do! We shall not be able to find the Gog and Magog armies among the Turks; and for the best of all reasons, that we shall never be able to frame an argument that would satisfy even ourselves that the Millennial of the Apocalypse is in the past.

D. N. Lord says, (*Ex. Apoc., p.* 523); "Gog and Magog are regarded by interpreters generally as the nations of northern Asia, and are expressly represented by Ezekiel, chapter xxxix:2, as to come from the north." He continues in harmony with this supposition: "This prophecy, then, foreshows that after the risen saints have reigned with Christ the three hundred and sixty thousand years, Satan and his legions are to be allowed again to return to the earth to tempt men; that

seduced by them, *remote nations are to revolt* from the sway of the saints which Christ has established over them, and attempt to exalt themselves to supreme authority; and that they are to be destroyed by the direct interposition of the eternal Word."

But as he proceeds he makes admissions which completely destroy the position he had taken. On page 529 he says: "The descent of the city is to take place at the commencement of the Millennium, manifestly from the representation that the marriage of the Lamb was come, and that his wife had prepared herself, immediately after the destruction of great Babylon, chapter xix:7, 8; from the exhibition of the risen and glorified saints as seated on thrones and reigning with Christ during the thousand years; and from the representation of the beloved city as on earth at the revolt of Gog and Magog, after the close of the thousand years."

Now if the city descends "at the commencement of the Millennium," the Restitution must precede it, or at least synchronize with its introduction. But the Restitution is certainly immediately preceded by the great burning day (II Pet. iii:12, 13): "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall

be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." That burning day leaves only "righteousness," or righteous persons. And this harmonizes with Mr. Lord's own statement on page 528:

"Men *universally* are to be *sanctified*, to own and honor him as God, and to enjoy manifestations of his presence and favor. He is to wipe every tear from their eyes. They are no more to be subject to death, nor know anything of sorrow, mourning, or toil. *All the forms of penal evil, brought on the race by the fall, are to cease*, and all things become new. * * * The unholy of all classes are to be excluded from it, and consigned to the abyss of misery."

But if all are holy during that long period, then God has provided for an apostasy OF SAINTS at its close—according to this theory—as much worse than that in Paradise as the armies of Gog and Magog are more numerous than Eden's first pair! But our author evidently saw the incongruity of supposing that saints who had passed through their probation, the grand assize, and a *thousand* (or, as he makes it elsewhere, three hundred and sixty thousand) years of the immortal state, should again be exposed to the wiles of Satan,

engage in rebellion against God, and be cast down to hell for their madness and folly; so he supposes some of "the remote nations of Northern Asia" will in some way (though he does not tell us how) be saved from the judgments, and the fiery baptism that precedes the Millennium, and enter upon that blessed state, as mortal, or unglorified beings. But how are they to pass over the ocean of fire that shall engulf a sin-cursed world? We know how the glorified ones pass it: "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." (I Thess. iv:16, 17.) As an ark was needful to carry Noah and his family over the watery flood; so the "Jerusalem which is above" (Gal. iv:26), "the heavenly Jerusalem" (Heb. xii:22), will be needed to carry the saints over the fiery ocean. Accordingly we find them "caught up," as in the above passage; or *raptured* into heaven, as in Rev. xix:1, 9, with Christ at the Marriage Supper. And our author describes all the denizens of that blissful abode as saints par excellence, and thus fitted for the aërial jour-

ney, with Paul's raptured ones over the judgment fires, to the New Jerusalem: from thence descending to their heaven appointed place, in the Paradise of God. Hear him:

"All nations, and all individuals are to be sanctified and freed from exhausting toil, suffering, sorrow and death; the earth converted into a paradise of righteousness, blessedness and life, infinite proofs thus given of its fitness to be the abode of a holy and happy race."—*p.* 541.

How then, are these sanctified ones,—who alone are fitted to become the dupes of Satan, and thus be led to the ruin that overtakes the Gog and Magog armies,—to find their way into the Millennial kingdom? He not only does not tell us, but he does tell us, that "*all nations, and all individuals are to be sanctified*," and thus being holy are fitted for that celestial glory, and consequently placed beyond the machinations of Satan, as their character is now fixed: "He that is holy let him be holy still" (Rev. xxii:11). This will never do. D. N. Lord certainly fails to solve the question of the post-millennial war, and we shall have to continue our search further.

A late pre-millennial work frequently refers to this subject of a mixed millennium; and to repeat and reply to all the author has said on the point, would necessitate a review of a

large share of his work. This I have neither time, space, nor inclination to do. In his matchless defence of the historic interpretation of the Apocalypse and other prophecies; his merciless exposure of the pretensions and hypocrisy of the Romish hierarchy; his complete refutation of the monstrous "gap theory" of the Futurists, we greatly rejoice. But that he should run into other errors of the same school, equally fatal to any true system of interpretation, is greatly to be deplored. But as touching the mixed millennium, probation during the same, etc., let him speak for himself:

"The second and more manifest glorious stage of this renewing work is yet to come; as it was with our Lord, so it is with his people, the moral and spiritual manifestation of the new man comes first, and the physical glorification afterward. 'If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you:' 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' When we see Christ, 'we shall be like him, for we shall see him as he is.' But though 'the first resurrection' will manifest, as nothing else has

ever done, the power, grace, and glory of Jesus Christ, it will not complete the work of renovation, for it leaves the nations of the earth still in a state of probation. This co-existence of man in the flesh on earth, with glorified humanity in the Church, is a stumbling block to many, and hinders their receiving the doctrine of 'the first resurrection.' But why should it be thought a thing incredible with us? Does not this very state of things exist, even now? Is not Christ risen from the dead and become 'the first fruits of them that slept?' and yet are not his people on earth still in the flesh? and more, are not the bodies of the great majority of them slumbering in the dust? Does not I Cor. xv clearly show that resurrection takes place in three distinct stages? * * * Coincident with the physical restoration of 'the Church of the first born' is the spiritual resurrection or conversion of the natural Israel, just as coincident with the Lord's own resurrection was the spiritual regeneration of the Gentile Church; and consequent on the conversion of Israel is the Millennial blessing of the wide world, according as it is written: 'In thee and in thy seed shall all the nations of the earth be blessed.' The receiving back of Israel to the favor of God is as 'life from the

dead' to the world: it is also marked by a *beginning* of renewal to the earth itself. As the entry of sin at the fall destroyed first the spiritual and then the physical nature of man, and then the earth, which was his habitation, so the redeeming work of God first re-creates man spiritually, then physically, and then restores the earth, which is his dwelling place."

With much of the foregoing statement we fully agree; taking issue first with the expression, "It leaves the nations of the earth still in a state of probation." This is pure assumption. To give some reasons for dissenting: *First;* It destroys the analogy of God's creative work, on which the theory of the Millennium is largely founded. Creation-work was finished the *sixth* day, so it has been supposed the work of redemption would be finished in six thousand years. Adam and Eve were fitted for each other, and for the station they were to occupy, and brought together on the sixth day; so the Church will be complete and be presented faultless to Christ as his Bride at the close of the six thousand years. God did not spend the *seventh* day in creating subjects for Adam to reign over, or servants and handmaidens to wait on Eve; but "HE RESTED ON THE

SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE." And the apostle doubtless refers to the Millennial age as *a rest—a Sabbath*—remaining to the people of God (Heb. iv:9). The prophet clearly describes Christ as resting in his love at the same time (Zeph. iii:17), and joying over them with singing. Thus far for analogy.

Secondly; His assumption disagrees with the Scriptures which describe the introduction of that glorious era. For, first, Rev. xviii describes the destruction of mystical Babylon; chapter xix:1–9 refers to the raptured saints in heaven,—*i. e.*, in the air—with Christ at the marriage supper; and in verses 11–16, we have the glorious Second Advent of the KING OF KINGS, leading the armies of heaven to the final conflict, commonly called Armageddon (Rev. xix:17–21 and xx:1,2), in which "the kings of the earth and their armies" are slain, the beast and the false prophet taken and cast alive into the lake of fire, Satan bound and cast into the abyss where he is to remain for a thousand years, and "the remnant"—the rest, the remainder, all that were left—were slain with the sword of Him that sat upon the horse, "which sword proceeded out of his mouth." The sword proceeding from his mouth, shows that it symbolizes the

judgments which follow his commands. And in Luke xix:27, which synchronizes with the passage under consideration, the King says: "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." There can be but two classes, friends and enemies; and the "*friends*" being marshaled with the armies of the King, and the "*enemies*" all slain, it leaves a clear *field*, in which to set up his kingdom: not a tare left in all the realm. I do not see how language could make it plainer. The floor is "thoroughly purged," the wheat gathered into the garner, and the chaff burned with unquenchable fire (Matt. iii:12), at the commencement of the Millennium.

But again, after admitting that "this co-existence of man in the flesh on earth, with glorified humanity in the Church, is a stumbling block to many," he asks: "Does not this very state of things exist, even now? Is not Christ risen from the dead, and become the first fruits of them that slept? and yet are not his people on earth still in the flesh?" To the first of these questions I answer emphatically, No! Those who rose from the dead "after His resurrection" (Matt. xxvii:52, 53) ascended with him on high, when he ascended with "a multitude of captives"

(Eph. iv:8, margin), and are doubtless in the New Jerusalem, as "the church of the first born." But what has that to do with the mixing of mortals and immortals? The very fact of their being taken on high answers the question in the negative. To the second, yes! Christ is risen, and become the "first fruits" of the sleeping ones; and his people are on earth, in the flesh: but certainly that does not prove that mortals and immortals *live together* in such dissimilar conditions? Christ thought it expedient for him to be away during the training time of his Church (John xvi:7–13); and the very objections that prevented his setting up his kingdom at his first advent, over a mixed race, will lie with equal weight against a mixed Millennial kingdom. True, his people are still in the flesh, and that is the very reason why the blessed Christ remains away; because they are not ready for the transfiguration into the glories of the incorruptible state. Christ will never reign over the two classes in any other sense than he reigns over them now; except as on his judgment throne; and that instead of uniting, will be for separation, once and forever. When he takes his kingdom the *heirs*, or *citizens*, will all be made immortal: for "flesh and blood cannot inherit the kingdom of God" (I Cor.

xv:50). And the apostle does not leave a single chance of escape, but continues in the same verse: "Neither doth corruption inherit incorruption." The inheritance is said to be incorruptible (I Pet. i:4), and according to the statement just quoted the inhabitants must be incorruptible also. But if the inhabitants of that land are *incorruptible*, then Satan will not seduce them at his loosing He *cannot* do it from their very nature. Hence, it follows that the Gog and Magog army is not to be made up of apostate saints, nor from weaklings among the nations, who have been slipped into the kingdom as if by enchantment, without ever knowing how.

Whence comes that countless throng, "as the sands of the sea," which Satan finds in the "four quarters of the earth," that is, all over the earth—when he is loosed, and goes out to deceive them, and lead them to battle against the camp of the saints? Perhaps no question in an exposition of the Apocalypse has caused greater perplexity, or given rise to more varied interpretations; and yet the difficulties seem mainly to arise from attempts "to make the worse appear the better reason." A little common sense will frequently solve difficulties, at which philosophers would stumble.

Dr. John Gill, the distinguished Baptist commentator of the last century, says of the "Gog and Magog army," "that shall compass the camp of the saints when the thousand years are finished:"—"They are 'the rest of the dead,' the wicked, 'who live not again till the thousand years are ended;' 'even all the wicked that have been from the beginning of the world.'" *Body of Divinity, Vol. II, p.* 1048.

The late eloquent Dr. John Cumming, of the National Church of Scotland, London, says:—"It strikes me that I have found the explanation of a universally perplexing point—a confessed difficulty: if there is to be a Millennium of a thousand years with Christ and his own people, in the midst of the earth, how is it that when Satan shall be loosed, that there shall be found a people in the four corners of the earth called Gog and Magog, who shall be gathered together in battle, and war against the saints of God in the resurrection body? Now, I admit there is great difficulty about this; but observe, the difficulty that occurs to the mind and theory of a pre-millennialist is not greater than the difficulty that occurs to the theory and exposition of a post-millennialist. I will give what I think the probable solution: * * * Do you perceive that it is here stated that when the

dead in Christ have arisen and ascended to the Lord, the rest of the dead live not till the thousand years were finished? I suppose, then, that 'the rest of the dead,' that is, the unconverted, are raised from their graves just at the moment that the thousand years are completely closed, and that 'the rest of the dead,' raised in their bodies, are those enemies who make war with the saints in their resurrection bodies; the unjust shall arise as well as the just; the one shall have their bodies restored as well as the other; the imprimatur of eternity stamped upon the one, the imprimatur of eternity stamped upon the other—the one an eternal capacity of woe, the other of bliss. I suppose—and I believe it is the true solution of the difficulty—that the enemies that come from the four corners of the earth, are just 'the rest of the dead,' raised at the close of the Millennium, and then and there, with all their vices unextirpated, their natures unregenerated, their hearts in the gall of bitterness, they shall be headed by the archangel's energy, and the arch-fiend's hate, and shall make one last, dying, and desperate attack upon the saints of God that dwell in the New Jerusalem, and who there magnify and worship the Lamb." *Apocalyptic Sketches, First Series, pp.* 457, 8.

We may not indorse all the thoughts brought out by this last witness—it will not be expected,—but the main thought as to "who Gog and Magog are," I believe to be essentially correct: for (1), Satan was deceiving them in the war which resulted in his overthrow, capture and incarceration in the abyss. The other leaders, the beast and false prophet, were taken alive and cast into the lake of fire; the rest, or remnant, were slain with the sword, *i. e.*, exterminated. This is the way wars usually close. The leaders are killed or made prisoners; and the army, breaking up into guerrilla bands, ravage the territory till they are also captured or slain. But in the war in question, no quarter was given (Rev. xix:21): "The remnant *were slain* with the sword of him that sat upon the horse." This agrees with the words of the prophet Jeremiah (chap. xxv:30–33), "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation; he shall give a shout, as they tread *the grapes*, against all inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with

all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day *from one end of the earth even unto the other end of the earth:* they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." At this point, the purifying fires finish the work of the destruction and cleansing, according to Malachi (iv:1).

But (2), they appear in the right *place* and at the right *time:* the place, "the four quarters of the earth," or all over the earth; the time, the end of the thousand years, simultaneously with the loosing of Satan; the very time when the wicked were to be raised, which adds strong probability to the supposition that they are the class we are seeking. Then Satan goes out to deceive them, and to gather them together to battle: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." There are no exceptions, all are deceived, all go up to battle, and all are devoured by the avenging judgments of the Almighty.

The origin of the idea of having unsaved nations in the millennial world seems to have been, that it would add such a mighty revenue of souls to the number of the redeemed. But if such were the case here, would not divine Goodness have given some indication of the triumph of any who should overcome in this final hour of temptation? But not a single "Hallelujah!" is heard among the countless throng whom Satan goes out to deceive, in his last venture against the Almighty and his once suffering but now triumphant saints. He goes out to deceive them and they are deceived. Not a soul of them flies from the arch-seducer to join themselves to "the camp of the saints," or to claim the protection of the King of Kings. It is conceivable, that these nations were taken under the protection of the great King at the commencement of the thousand years for purposes of salvation and redemption, and that there should have been such an utter failure? So it is less conceivable, that if any considerable number had resisted the deceiver, remaining faithful, no mention should be made of it. No; every mark points to the deceived ones as the subjects of the second resurrection, "to shame and everlasting contempt." There cannot be a reasonable doubt of these being

the Gog and Magog we have been seeking: the "left over," to be "an abhorring unto all flesh." They are permitted to appear on the scene at this juncture, to vindicate once and forever the justice and goodness of God; showing that death does not sanctify men, nor change their hearts. Dying in sin, they rise in rebellion against the Lord. Having once yielded themselves to be led captive by Satan at his will, they rise all prepared to accept the same leadership, to his and their irremediable, and eternal overthrow and ruin.

CHAPTER IX.

THE JUDGMENT.

Among Millenarian writers we frequently meet with such expressions as these: "The first resurrection and judgment;" "the general resurrection and judgment of the great white throne," suggesting events supposed by such writers to occur at the beginning and end of the thousand years. Such expressions are inaccurate, and misleading. So far as judicial proceedings are concerned, there is but one judgment in connection with the Millennium, or end of the world (Acts xvii:31).

That the judgment is spoken of Rev. xx: 12, etc., after the descriptions of the scenes of the thousand years, the loosing of Satan, the deception of the nations, etc., we admit; but it by no means follows that the events are all to occur subsequently, because thus related. The events symbolized by the seven-sealed book, the trumpets, the vials, the dragon, and seven-headed and ten horned beast, though not running parallel their whole course, yet

are largely contemporaneous, and all have a common ending at the coming of Christ. So of the judgment; although spoken of after the description of the Millennium was finished, the judicial proceedings must have taken place before "the *first* resurrection," else how was the questton settled who should have part in that resurrection? It is not enough to reply, "The Lord knoweth them that are his:" for it is also true, he knoweth those who are not his. And yet, whether we turn to Daniel, John, or almost any particular description of the great assize, we find "the books"—the records—are opened; and more—"the dead are judged out of those things which are written in the books." This then is God's method of procedure, and demonstrates the fact that the judicial proceedings of that time must have taken place prior to the going forth of the gathering angels.

TIME AND ORDER OF THE JUDGMENT.

I quote again, Dan. vii:9-11, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten

thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain and his body destroyed and given to the burning flame."

Here the *time* is plainly implied, that is a little anterior to the destruction of Rome, or the fourth beast. They stand before God *as dead*, and the decision of the court names those who shall be called in the morning, and who are to be "left over" till the evening of that momentous day. Thus Rev. xx:12. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." This is clearly a judicial inquiry or trial; for the dead are then judged by the record, that is "out of those things which were written in the books."

Secondly, We see by the quotation from Daniel that the Ancient of days, or God the Father, is the Judge; and by comparing verses 13 and 14 with verses 9 and 10, we see Christ coming to this judgment-seat, to receive the investiture of the kingdom, and au-

thority to *execute* judgment as the Son of Man, in harmony with John v:26, 27, "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." Thus the Father tries the case, and the Son of man *executes* the sentence.

Thirdly, The presence of "the *book of life*" proves this to be a judicial proceeding. Why was it there? simply to see whose names were in it, that they might be called in the morning. No others were written in the book but those who were entitled to the "better resurrection," to the calling out from among the dead.

Other considerations might be urged, but these are sufficient to show that the judgment of Rev. xx:11,12 must precede the Millennium.

It being settled that the judgment, as above noted, is *judicial*, and before the thousand years,—indeed, before the manifestation of Christ to the world at all,—we inquire for the executive proceedings of the same. As has been suggested, the resurrection itself is an executive proceeding. Accordingly we read (I Thess. iv:16), "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of

God: and the dead in Christ shall rise first." This is "the first resurrection;" and the work continues (v. 17), "Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We read in other scriptures: "Two shall be in the field, one shall be taken and the other left;" "Two shall be in one bed, one shall be taken and the other left." This relates to the separation of the living; and synchronizes with meeting Christ in the air, at the Marriage Supper (Rev. xix:1–9). Immediately succeeding this we have the executive session of

THE GREAT WHITE THRONE:

or in other words, of "the throne of his glory" (Matt. xxv:31–46). That this occurs prior to, or at the very commencement of the thousand years, may be seen by comparing the 31st verse above with Matt. xix:28, "In the *regeneration*, When the Son of Man shall sit in the throne of his glory," etc., and this is to be when "He comes in his glory, and all the holy angels with him." This is pinned down to the coming of Christ to execute judgment by Matt. xvi:27, Mark viii:38, Luke ix:26, and many other passages; and by no special pleading can it be made to apply to any other time.

The verse we are comparing says it is "in the *regeneration*," or *restitution;* which, as has been shown in a previous chapter, takes place introductory to the Millennial reign (Acts iii: 21). Here then, the saved nations are separated from the unsaved, and appointed to a place at the King's right hand; in the kingdom "prepared for them from the foundation of the world;" while the unbelieving and unsaved, are driven away to the left hand, in confusion and shame, and appointed a place with "the devil and his angels."

Once more: II Thess. i:7–10: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." Here we have the manifestation, or revealing of Christ to the world, and the retinue that attend him—"his mighty angels." The same terrific accompaniment of "flaming fire," which in all the judgment scenes is described as "attending him down the sky." At this period judgment is *executed "on them that*

know not God," or on the heathen; and Jeremiah's prayer is indeed answered, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. x:25). Here we have also, those "that obey not the gospel of our Lord Jesus Christ," or the incorrigibly wicked,—just as in the judgment of the nations, and meeting the same dreadful overthrow. Finally, we have the chronology of this transcendantly awful, yet glorious scene: "When he shall come to be glorified in his saints." This is plainly at "the coming of our Lord Jesus Christ with all his saints" (I Thess. iii:13). See also Psa. l:5; Zech. xiv:5; Matt. xiii:43; Jude 14. This completes the work of separation. The righteous and the wicked commingle no more.

Christ received his associate kings and priests and assigned them their station, at the meeting in the air, at his own Marriage Supper. The promise to the disciples, Matt. xix: 28, was fulfilled by their station being assigned them over "the twelve tribes;" and Israel's judges being "restored as at the first, and her counsellors as at the beginning" (Isa. i:26), the kingdom is organized, and Christ descends with the New Jerusalem and takes possession of the New Heavens and the New Earth.

The long centuries of Millennial blessedness begin their ample round, with "nothing to hurt or destroy in all the holy mountain of God" (Isa. xi:9), or in the wide realm of the King of kings. Christ "rests in his love," and joys over his chosen "with singing" (Zeph. iii:17). Here he reigns in Mount Zion and Jerusalem; now the moon is confounded and the sun ashamed, before the ineffable brightness of the glorious triumph in the presence of his ancient ones (Isa. xxiv:23). Who shall describe the joys of that *Sabbatismos* of the world? What pen shall recount the peace, the rest, the blessedness of the reign of the righteous BRANCH? What heart imagine the rapture that shall thrill every soul, as our own Messiah is seen seated on his royal throne, with his blood-bought bride beside him, together drinking the cup of ecstatic joy which the travail of his own soul had purchased, spending "the honeymoon" of his nuptial bliss as a prelude to an eternity of blessedness without alloy!

But a single scene in the great drama of judgment is yet to be enacted. The thousand years having completed their glorious cycle, witnessing the beauties of the New Creation, the return of "the weary pilgrims of all time," coming to "Zion with songs and everlasting

joy upon their heads;" the beatific vision of the enthroned Lamb, as he reigns before his ancient ones, without a rival in all the realms of the eternal kingdom, then Satan is loosed from his prison (Rev. xx:7), and "the rest of the dead" live (v. 5), those who had been left over "to shame and everlasting contempt." They rise where they had fallen, "in the four quarters of the earth," and Satan goes out to deceive them and to gather them together to battle against "the saints," who—whether by divine command, or moved by their fears, we know not—are encamped in, or near "the beloved city." And these deceived ones,—led by the fierce archangel fallen; inspired with all his matchless energy, and filled with his more than mortal hate,—"go up on the breadth of the earth, and compass the camp of the saints about," and the city of God (v. 9). They evidently think to rob those sons of peace of their fair inheritance, the beautiful city of God; and to enthrone their leader as "the Most High" (Isa. xiv:14). But they only compass the camp: their plans are laid to cut off retreat, and to utterly destroy the ransomed of the Lord; but not a blow is struck. They demonstrate that death does not convert men, nor hades and the grave sanctify them. They died unsaved, and rose

with hearts unchanged, filled with malice and hatred against God. The manifestation is complete: men and angels see the justice of God in sending a storm of his fiery indignation from heaven, sweeping the whole multitude of those ungodly hosts, with their leader, away to the lake of fire and brimstone, "where the beast and the false prophet are, and shall be tormented day and night, forever and ever" (v. 10).

The last act in the scenes of judgment is now in the past. Redemption's story is perfected. Earth is cleansed from the last appearance of sin and sinners. Not a cloud will cross the saints' horizon, from henceforth and forevermore. Jesus, our great Messiah, reigns in his peerless majesty, unchallenged and without a rival; not only in Mount Zion and Jerusalem, but from the rising to the setting sun; from sea to sea, and from the rivers to the ends of the earth. The will of God is done in earth, as "the angels who kept their first estate," have ever done it in heaven. The glory of God is complete; filling the earth "as the waters cover the great deep." Not a discordant note reverberates through earth's atmosphere; not a minor strain trembles on her morning or evening air. Every heart is filled with melody, and

every soul attuned to love. The trump of the Eternal Jubilee sounds out from the city of the Great King, echoing over mountains, hills and vales,

"Till distant mountains catch the flying joy,
Earth rolls her rapturous Hosannas round."

"Hark! ten thousand, thousand voices
Sing the song of Jubilee;
Earth, through all her tribes, rejoices,
Broke her long captivity!
Hail Emmanuel! Great Deliverer,
Hail Emmanuel! Praise to thee!

"Now the theme, in pealing thunders,
Through the universe is rung;
Now, in gentler tones, the wonders
Of redeeming grace are sung.
Wider now, and louder rising
Swells and soars th' enraptured strain."

While they sweep the golden lyre,
More enchanting notes arise,
Till each anthem, wafted higher,
Joins the chorus of the skies.
Earth's unnumbered tongues comprising,
Sound the conqueror's praise again.

Oh, the rapturous, blissful story,
Spoken to Immanuel's praise;
And the strains so full of glory,
That immortal voices raise!
Now a sea of bliss unbounded
Spreads o'er earth from pole to pole.

"While our crowns of glory casting
At his feet, in rapture lost,

We, in anthems everlasting,
  Mingle with th' angelic host :"
Jesus reigns ! the shout is sounded,
And its joyous echoes roll.

"Yes, he reigns ; the great Messiah,
  In eternal glory crowned ;
Israel's hope and earth's desire,
  Now triumphant and renowned.
Hail, Messiah ! reign forever !
Hail, Immanuel ! Lord of all !"

—*Rev. Dr. T. Raffles' "Jubilee Hymn" altered.*

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